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THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. IX.—(LIX).—SEPTEMBER, 1918.—NO. 3.

A PAGAN TRIBUTE TO THE CHRISTIAN PRIESTHOOD.[1]

THE last great reaction against Christianity, in the Roman Empire, which ran its course under Julian the Apostate, was a departure from traditional forms of attack. The haphazard results of an attitude based on Trajan's rescript had been found insufficient to check the spread of the faith as early as the time of Decius. That emperor and, later, the advisers of Diocletian realized that their true aim was not the mere repression of Christians but the absolute destruction of Christianity itself. Paganism or Christianity had to go. And save in the minds of certain philosophers, Neo-Platonists and Neo-Pythagoreans, who sought to rival Christianity by giving Paganism a superior body of doctrine, no wiser counsel prevailed than that force was the most effective instrument wherewith to combat the Gospel.

But in the second decade of the fourth century the failure of this policy was complete. From Constantine the Church received liberty and favor. The progress of twenty years between his death and the accession of Julian freed the Christians from all fear of extermination by the sword. Of necessity, then, force gave way to other modes of warfare. The little heeded plan of the philosophers to give Paganism a defence in a noble theology, the short-lived reform of Maximin Daia which had patterned the organization of the pagan priesthood after that of the Christian clergy, were to be revived. Destructive measures against Christianity having failed, Pagan-

[1] *Fragment of a Letter to a Priest*, in the Works of the Emperor Julian, Vol. II, pp. 295-339. The Loeb Classical Library.

ism would rehabilitate itself to make an appeal in doctrine and organization not only equal but largely similar to that of the Church.

In this reform the priesthood was to play an all-important part. It was seen that the Christian priest embodied in microcosm the universality, the supernaturalness, the teaching office, the sanctifying power, the spirit of apostolate which distinguished the Church; that the force of Christianity became operative through the priesthood; that the human strength of Christianity rested in great measure on the life and spirit of its clergy. And Paganism strove to offset the ascendancy of a victorious rival by the very weapon of that rival's victory. The pagan priesthood must model its character, its work, and its conduct on those of the Christian ministry.

This movement found its protagonist in the emperor Julian. A nephew of Constantine, a survivor, only by fortunate accident, of the murderous jealousy of his cousin Constantius, he lived constantly under the suspicious surveillance of the latter ruler. His early years were spent in enforced retirement at Nicomedia and in the lonely prison-fortress of Marcellum. Later, with a larger measure of liberty, he was permitted to go to the schools of Athens and Ephesus. Even an appointment to a post in Gaul did not end the injustice and intrigue which surrounded the young prince; for he was compromised by the very success and popularity which accompanied his military and administrative services to the Empire. The civil war into which he was forced—with pardonable willingness, perhaps—ended with the death of his foe Constantius, and Julian became emperor. He came to the throne a pagan. Nor is this surprising, since almost every circumstance of Julian's life had fostered his many anti-Christian tendencies.[2]

The apostate was possessed of a fine spirit of Greek culture, a patriotic love of the empire, and a fanciful strain of Oriental mysticism. That Christianity could have satisfied and guided these dispositions need not be doubted. But Christianity had been taught him by Arian sectaries and the metaphysics of heresy lacked the power and charm of the Gospel. Moreover, Christianity represented for the persecuted youth not

[2] Julian's own account of these years is given in his letter to the Senate and People of Athens in *Works*, Vol. II, pp. 242-291.

only the religion but also the polity of his bitterest enemies. To a creed obscured and distorted by controversy and identified with everything hostile to himself, Julian would naturally oppose the imperviousness of a hardened, embittered soul. And, unfortunately, while he found Christianity and Christians uninviting, Paganism seemed suited to his mental temper and needs and the pagans met him with abundant sympathy. In boyhood he had been fed on the Greek classics, and their influence was a lasting one. His love of past Roman glory, of a State essentially pagan, forged another link to bind him to classical religion. With Roman pride he despised the cult of a Jewish carpenter; his Hellenic spirit scorned the Scriptures. Not with this upstart creed of Jewry, but with the worship of the gods was bound up the empire's ancient heydey, whether of art or of arms. Christianity was Galilean and Galilean was all the title he would give it.

Likewise his mysticism drew Julian from Christianity. With truth it has been said of this apostate that he did not find Christianity too unreasonable, but that weighing it in the balance he found it wanting in unreasonableness. He sought solace in the fantastic speculation and unearthly ritual of mystery religion. He was fascinated by the teachings of certain Neo-Platonists, not the doctrine of Porphyry or Plotinus, but a flamboyant caricature of the older system. And with a Credo which must have been a "Credo quia impossibile" this uncritical disciple took to a bizarre medley of classical religion, Neo-Platonic philosophy, and Orientalism. The day finally came when Julian the Hellenist, the patriot, the mystic, the impressionable student of the pagan schools of Athens, could make public his devotion to the gods. And because with him to mount the throne was to become an ardent propagandist, he assumed the task of restoring and reforming pagan worship.

To restore Paganism as the official religion of the State was not difficult. An edict could reopen temples, rebuild altars, revive sacrifices. But this was not sufficient. Laws had failed to keep the gods from the path that led to the museum and laws would fail to bring them back again. Julian realized that. But if the old religion were reformed into the Neo-Paganism of which he was a votary, the emperor hoped that the Christian multitudes and all men would soon accept it.

Though the reform in doctrine and organization was to be the chief means of attracting the Christians, Julian enlisted the aid of more forceful means as well. Knowing that direct persecution was futile, he sought to make Christianity not a capital offence so much as a difficult and ostracized profession. The Church would be tolerated, but the exemptions and privileges which had become almost a condition of her work were withdrawn. Christians might practise their religion, but no office within the gift of the government would be given to them. Ecclesiastical property was not openly confiscated, but it began to be juggled into the treasury by daedal legislation. Christian schools continued to exist, but (how many modern schoolboys will call this persecution?) the pupils were not allowed to study the Greek classics. Dissensions and factions were fostered and fomented that parties in the Church might ruin one another and Christianity be put to shame. Violence and martyrdoms did occur, it is true; but Julian's general policy was to make the Christians discomfortable, dishonored, disfranchised, ridiculous.

For the constructive part of his work, the reformation of the doctrines and organization of the pagan religion, Julian had his models near at hand. His own synthetic creed was to furnish a faith for the new paganism. The Neo-Platonic philosophy and the Oriental religions of the empire were laid under contribution. The gods and their legends were given some ethical and moral values by an abundant use of allegory. And the whole system was centred round the worship of the sun. In the matter of organization Christianity was Julian's model. Appreciating the harmonious and effective order of the ecclesiastical hierarchy the reformer sought to imitate it. To the imperial title of Pontifex Maximus he gave a more actual significance than it had ever had. The emperor guided the course of his new religion personally. He governed clergy and laity directly. He appointed and suspended priests, wrote pastorals on faith and morals, established an Index Librorum Prohibitorum, and played the pagan pope in every way. Under him were provincial high priests to whom were subject the chief priests of the towns of the province, while these in turn ruled the local ministry. In this distribution of territory and jurisdiction the Christian hierarchical forms can at once be recognized.

The reformer went a step further, however. What signified costly temples or elaborated doctrines? What earnest of success lay in an external copy of the Christian Church's forms of government? If the reformed paganism was to flourish, to spread, to awaken conviction, to influence lives, something more was needed. That something could be supplied only by the priesthood. But the pagan hierophant conducting ceremonies and fulfilling his functions with a priestliness that was coterminous with his liturgical acts was never a real religious force. He had no call to better mankind, no duty of apostolate, no reason to teach. His moribund religion found in him neither a defender nor a physician; the nature of that religion, even more than the priest's ineptitude, threw such duties on the State. The deserted temple found in him no missionary to fill it with convert devotees. The satire and the sword in the hands of the philosopher and the statesman were the apologetic of the gods. The Christian priesthood, Julian perceived, was vastly different in function, in spirit, and in life. And he willed that his priests be as the Christian clergy. They must do the same work and, since it were futile for an immoral preacher to teach virtue, impossible for a tepid priest to communicate love of the gods and zeal for their service, preposterous that example be wholly at variance with precept, the emperor would have his priests live priestly lives after the manner of the Christian ministry.

The Christian priesthood had come into the world as something new and distinctive. It reflected the character of Christianity, for through it the purposes of Christ's religion were to become operative. The priest was a missionary with a ministry of grace and teaching to all mankind. He administered sacraments; he offered the sacrifice; he acted as the propounder and the guardian of a moral law. To seek and to care for the souls of men was the priest's task and responsibility.

This high religious office demanded an especial manner of life. The instructions of Christ to the twelve contain this idea and it appears applied with some analysis and detail in the Pastoral Epistles. The priestly ideal of these letters is one of special virtue and unworldliness; and while the virtues enumerated by St. Paul are, for the most part, binding on all Christians, yet their particular relation to the clergy is seen in

the fact that the latter are to practise them for the twofold reason of office and example, over and above the general reason of Christian morality. When the conditions which made for the identity of lay and clerical standards might vanish, the clergy would be held to their original high ideal, and the difference formerly perceptible only in degree and motive would appear in kind as well, until the clergy were unmistakably a body apart not only in occupation but in their mode of life.

There is no need to trace in detail the growth of the Church's ideal of the priesthood as a separate social class. As the notion of Christian perfection grew clearer the demands on the clergy increased. In proportion as the ascetic spirit waxed stronger, fresh abnegations were imposed on the priesthood. What was of counsel for others became precept for them. Coincident with the flowering of this ascetic spirit in organized monasticism, the tendency to make the priest almost a monk living in the world began to be crystallized into law. Gradually the priest was cut off from secular pursuits and amusements and an approach was made toward the discipline of celibacy. So explicit had this ideal become in the Christian mind, and in canon and civil law, that it could be enshrined in special treatises of which the earliest, those of Nazianzen, Chrysostom, and Ambrose, are almost contemporary with Julian's reforms. The priest of the *De Fuga*, the *De Sacerdotio*, and the *De Officiis* is the same figure Julian sought to imitate. The fullest exposition of his ideas in this connexion is found in the document known as the "Fragment of a Letter to a Priest." This was addressed to one of the pagan priests who was to instruct others in the duties of the priestly life. The purpose of the emperor is stated in these words. "I will try to describe what sort of man a priest himself ought to be, though not for your especial benefit . . . But I do so in order that you may be able from what I say to instruct other priests, not only in the cities but in the country districts also, more convincingly and with complete freedom; since not of your own self do you alone devise these precepts and practise them, but you have me also to give you support" [3]

In the Pastoral Rule, St. Gregory makes division of his work in this wise. The priesthood is the highest and holiest of call-

[3] *Fragment of a Letter to a Priest*, p. 321.

ings. Who then shall be priests? After what manner shall they live? What are their duties? In answer to these questions the holy Doctor describes the priestly ideal. The answers these questions find in Julian's letter will set forth his ideas on the priesthood as well.

Throughout his letter the emperor elevates the priestly state as the highest on earth. "It is reasonable to honor the priests also as officials and servants of the gods; and because they minister to us what concerns the gods, and they lend strength to the gods' gift of good things to us; for they sacrifice and pray on behalf of all men. It is therefore right that we should pay them all not less, if indeed not more, than the honors we pay to the magistrates of the state."[4] Indeed so eminent is the priestly dignity that, though the grace of the gods has made the emperor the head of the priesthood, even he is all unworthy of so high an office.[5] Julian also refers to the Iliad story of the reverence the Achæans had even for a priest who was their enemy, and insists that "we ought not to investigate or inquire as to his conduct; but so long as a man is called a priest we ought to honor and cherish him. If, however, he prove to be wicked, we ought to allow his priestly office to be taken away from him, since he has shown himself unworthy of it. But as long as he sacrifices for us and makes offerings and stands in the presence of the gods, we must regard him with respect and reverence as the most highly honored chattel of the gods. For it would be absurd for us to pay respect to the very stones of which the altars are made, . . . and then not to think that we ought to honor a man who has been dedicated to the gods."[6] The emperor quotes oracles of Apollo which reinforce his point.

Who then shall be priests? Only such as are worthy of this holy position, that is, such as men can justly honor and whose character will enhance religion in the eyes of men.[7] "I say that the most upright men in every city, by preference those who show most love for the gods, and next those who show most love for their fellow men, must be appointed, whether

[4] Ibid., p. 315.
[5] Ibid., p. 321.
[6] Ibid., pp. 317-319.
[7] Ibid., p. 317.

they be poor or rich. In this matter let there be no distinction whatever whether they are unknown or well known. For the man who by reason of his gentleness has not won notice ought not to be barred by reason of his want of fame. Even though he be poor and a man of the people, if he possess within himself these two things, love for God and love for his fellowmen, let him be appointed priest. A proof of his love for God is his inducing his own people to show reverence to the gods; a proof of his love for his fellows is his sharing cheerfully, even from a small store, with those in need, and his giving willingly thereof, and trying to do good to as many men as he is able." [8]

Having thus effected an initial guarantee of a worthy priesthood by selecting candidates carefully and with an eye to merit, the emperor orders that they live in a priestly manner. "Not every road is suitable for consecrated priests, but the roads they travel ought to be duly assigned." [9] This is the spirit of the regulations laid down. Not only evil but certain indifferent actions are unworthy of the ministers of religion. The first requisite is purity. Any unchaste act is, of course, incompatible with the priestly state. But this is not enough. Julian's standards are not pagan. "The priests ought to keep themselves pure not only from unchaste or shameful acts, but also from uttering words and hearing speeches of that character. Accordingly we must banish all offensive jests and all licentious intercourse. And that you may understand what I mean by this, let no one who has been consecrated a priest read either Archilochus or Hipponax or anyone else who writes such poems as theirs. As in the Old Comedy let him avoid everything of that type." [10] "We must avoid all fictions in the form of narrative such as were circulated among men in the past, for instance, tales whose theme is love, and generally speaking everything of that sort . . . For words breed a certain sort of disposition in the soul, and little by little it arouses desires, and then on a sudden kindles a terrible blaze, against which one ought, in my opinion, to arm oneself well in advance. Let us not admit discourses by Epicurus or Pyrrho; but indeed

[8] Ibid., pp. 335-337.
[9] Ibid., p. 327.
[10] Ibid., p. 325.

the gods have already in their wisdom destroyed their works, so that most of their books have ceased to be. Nevertheless there is no reason why I should not, by way of example, mention these works too, to show what sort of discourses priests must especially avoid; and if such discourses, then much more must they avoid such thoughts. For an error of speech is, in my opinion, by no means the same as an error of the mind, though we ought to give heed to the mind first of all, since the tongue sins in company with it." [11]

Again, the priests' life must be one of prayer and of study. "Displaying their own lives as an example of what they ought to preach to the people," [12] priests should excel all others in reverence toward the gods. "It is fitting that we should perform our service to the gods as though they were themselves present with us and beheld us." [13] The emperor would have his priests cultivate a personal piety; their official worship must not replace private devotion. "We ought to pray often to the gods . . . in private, if possible three times a day, but, if not so often, certainly at dawn and in the evening. For it is not meet that a consecrated priest should pass a day or a night without sacrifice; and dawn is the beginning of the day as twilight is of the night. And it is proper to begin both periods with sacrifice to the gods, even when we happen not to be assigned to perform the service." [14]

The duty of study is also recommended to the ministry. When a priest is on duty "he should remain all these days in the sacred precincts, devoting himself to philosophy." [15] This study "alone will be appropriate for us priests; and of philosophers only those who chose the gods as guides of their mental disciple, like Pythagoras and Plato and Aristotle, and the school of Chrysippus and Zeno. For we ought not to give heed to them all nor to the doctrines of all, but only to those philosophers and those of their doctrines that make men god-fearing, and teach concerning the gods, first that they exist, secondly that they concern themselves with the things of this

[11] Ibid., pp. 327-329.
[12] Ibid., p. 323.
[13] Ibid., p. 323.
[14] Ibid., p. 329.
[15] Ibid., p. 331.

world, and further that they do no injury at all either to mankind or to one another, out of jealousy or envy or enmity." [16] "We ought to learn by heart the hymns in honor of the gods—and many and beautiful they are—composed by men of old and of our own time." [17]

Virtue and religious knowledge, however, were but the bare essentials. In accordance with the Christian ideal which Julian was following so closely, the whole outward conduct and social intercourse of the priest was to be regulated. First, his dress should conform to certain standards. Luxury and ostentation were to be avoided. "It is in my opinion fitting for priests to wear the most magnificent dress when they are within the temple performing the services, but when they are outside the sacred precincts to wear ordinary dress, without any extravagance . . . For this reason we ought in the market place to abstain from too costly dress and from outward show, and in a word from every sort of pretentiousness . . . We priests ought to show moderation in our dress." [18]

During a priest's periods of service in the temple "it is proper . . . that he . . . should not enter a house or a market place, or see even a magistrate, except in the precincts . . . When he returns again to the ordinary life of mankind, he may be allowed to visit a friend's house, and, when invited, to attend a feast, but not on the invitation of all, but of persons of the highest character. At this time there would be nothing out of the way in his going occasionally to the market place and conversing with the governor or the chief magistrate of his tribe, and giving aid, as far as lies in his power, to those who have good reason for needing it." [19] In another place the emperor emphasizes the point that the friends of a priest must be of irreproachable character. "Let no priest have an actor or a chariot-driver for his friend, and let no dancer or mime even approach his door." [20]

Lastly, "no priest must anywhere be present at the licentious theatrical shows of the present day, nor introduce one into his

[16] Ibid., pp. 325-327.
[17] Ibid., p. 329.
[18] Ibid., pp. 331-333.
[19] Ibid., p. 331.
[20] Ibid., p. 335.

own house; for that is altogether unfitting. Indeed if it were possible to banish shows absolutely from the theatres so as to restore to Dionysius those theatres pure as of old, I should certainly have endeavored with all my heart to bring this about . . . I do, however, demand that priests should withdraw themselves from the licentiousness of the theatres and leave them to the crowd. Therefore let no priest enter a theatre . . . and as for the sacred games, I permit anyone who will to attend those only in which women are forbidden not only to compete but even to be spectators. With regard to the hunting shows with dogs which are performed in the cities inside the theatres, need I say that not only priests but even the sons of priests must keep away from them?" [21]

Unfortunately this letter is incomplete. What the lost portions of it may have contained on the subject of priestly conduct cannot be known. In regard to the official duties of the priest the extant fragment of this "pastoral" gives even less information. From other sources some knowledge is obtained of the liturgical services Julian wished carried out, the sermons and instructions he desired to be given, and the penitential discipline he sought to introduce for the guidance of souls.[22] But this document refers only in passing to the duty of maintaining all the ritual with care and precision.[23] The most interesting point of Julian's ideas on clerical work is, however, set forth at considerable length. The priest must concern himself especially with the work of charity.[24]

"You must above all exercise philanthropy, for, from it spring many other blessings, especially that choicest and greatest blessing of all, the good will of the gods." "God, who naturally loves human beings, has more kindness for those men who love their fellows." The emperor then describes the wealth and plenty which abound on the earth through the divine bounty. The gods are said to be unjust because some men are rich and some are poor. "However it is not the gods who are to blame for their poverty; but rather the insatiate

[21] Ibid., p. 335.
[22] S. Gregory Nazianzen, *Oratio IV*.
[23] Ibid., p. 329.
[24] Ibid., pp. 299-309.

greed of us men of property becomes the cause of this false conception of the gods among men, and besides of unjust blame of the gods." It is no use merely to pray that God will relieve the poor. Their more fortunate fellowmen have the means and the duty of assisting them. This duty Julian urges on several grounds. "Who ever became poor by giving to his neighbors?" On the contrary it is the emperor's personal experience that the gods repay our alms many times over. "We ought then to share our money with all men, but more generously with the good, and with the helpless and poor so as to suffice for their need. I will assert, even though it be paradoxical to say so, that it would be a pious act to share our clothes and food even with the wicked. For it is to the humanity in a man that we give, and not to his moral character. Hence I think that even those who are shut up in prison have a right to the same sort of care; since this kind of philanthropy will not hinder justice." How can one honestly worship Zeus, the "God of Strangers", and show no hospitality to strangers; how consistently honor Zeus, the "God of Comrades", and see his neighbors in want; how pray to Zeus, the "God of Kindred," and fail in generosity to our kinsmen?

Who are our kinsmen? Here the emperor rises almost to the lofty height of Christian social teaching. "Everyman, whether he will or no, is a kin to every other man, whether it be true, as some say, that we are all descended from one man and one woman, or whether it came about in some other way." "It is proper to bear in mind how many discourses have been devoted by men in the past to show that man is by nature a social animal. Shall we, then, after asserting this and enjoining it, bear ourselves unsociably to our neighbors?" In this matter, as in all else, the priests should be "an example of what they ought to preach to the people".

In the last paragraph of his letter Julian returns to this question of priestly charity. "We must pay especial attention to this point, and by this means effect a cure. For when it came about that the poor were neglected and overlooked by the priests, then I think the impious Galileans observed this fact and devoted themselves to philanthropy, and they have gained ascendancy in the worst of their deeds through the credit they win for such practices." The emperor's interpretation of

Christian charity is interesting. "For just as those who entice children with a cake, and by throwing it to them two or three times induce them to follow them, and then, when they are far away from their friends cast them on board a ship and sell them as slaves, and that which for the moment seemed sweet, proves to be bitter for all the rest of their lives—by the same method, I say, the Galileans also begin with their so-called love-feast, or hospitality, or service of tables . . . For they have many ways of carrying it out and hence call it by many names . . . and the result is that they have led very many into atheism."[25] These words with which the document breaks off abruptly contain the sole mention of the fact that what the reformer sought was an imitation of Christian practices in order to secure results as favorable as those attained by Christianity.

What is one to think of this attempt to impose the Christian priestly ideal on a pagan ministry? "Monkey tricks" was the verdict of Nazianzen on all Julian's imitations of things Christian. Modern historians are willing to deal more leniently with the Apostate. His defection from Christianity is not indeed pardoned; but it is explained by the circumstances of his life and by his peculiar character. His recognition of the fact that priestly virtue and zeal are needful for the success of religion is a striking tribute to Catholicism. "Forma pastoris, forma gregis" was a principle that this reformer of paganism understood. So strongly did he accept it that he almost expected the mere strength of a virtuous clergy to establish and confirm even a religion which had little else to sustain it. But the whole scheme was foredoomed to failure. Julian lacked what Aristotle makes an essential of genius, the ability to see connexions. He failed to perceive that the Christian ideal of the priesthood was something springing out of and inseparable from Christianity. Christianity made the priest; the priest did not make Christianity. Christian morals are all of a piece with Christian dogma and never can be joined to any negation of it, nor flourish cut off from the root of their life.

JOSEPH M. EGAN.

The Catholic University of America,
Washington, D. C.

[25] Ibid., pp. 337-339.

IS THERE SALVATION OUTSIDE THE CHURCH?

SOME forty years ago a venerable country judge had as his guest a young priest and said to him: "I am and ever have been a hard-shell Baptist of the old panel. Your father often used to say: 'I always liked the hard-shell Baptists. They are a God-fearing, debt-paying, dram-drinking people.' I stood shoulder to shoulder with him for his Church and ours against the Knownothings in 1853, the year you were born, when you had only four churches in our state. The Knownothings wanted to run you all out of the State because you teach that out of your Church there is no salvation. But we hard-shell Baptists say, out of *our* church there is no salvation, because no one can enter into the Church of Christ here, or into the Kingdom of God hereafter, without Baptism, and there is no Baptism without dipping. So I told our people, 'Let the Knownothings run the Catholics out for this to-day, and they must run us Baptists out for this to-morrow.'"

There was a time, before higher criticism became epidemic among non-Catholics, when nearly all, if not all, Bible Christians held that there is no salvation without membership in the Church of Christ.

Catholics always have been taught in early childhood, from even their shortest catechism, that Baptism is of three kinds—of water, of desire, or of blood—according to the old Latin formula "fluminis, flaminis, sanguinis—and that Baptism of water is of three kinds—of infusion, aspersion, or immersion. They have likewise always been taught that Baptism of desire consists of an act of love or of perfect contrition. Some Catholics, not only among the laity but also among the clergy, have held and expressed the opinion that acts of perfect contrition or of love for God above all things for His own sake, are not so easy as to be common in souls resolved to avoid mortal sin, but are so hard as to be rare save in the case of saints who live lives of heroic virtue, and they are, and ever have been few. In 1916 Messrs. Benziger Brothers published the present writer's book of 567 pages under the title "*Heaven Open to Souls*: Love for God above all things and perfect contrition easy and common in souls resolved to avoid mortal sin". There, from the Scriptures, Councils, Popes, Fathers, Doctors, and Theo-

logians, it is demonstrated that acts of love and perfect contrition are easy and common and that *therefore* heaven is open to souls. Here we add: *therefore*, likewise, *the* Church, which is the visible Church of Christ, the One, Holy, Catholic, Apostolic, Roman Church, out of which there is no salvation, is open to souls; that many who have not become members of the One True Church in the eyes of men by Baptism of water, may have been made such members in the eyes of God who sees the heart, by faith working through charity, by an act of love or of perfect contrition.

To what priest who has won the confidence of his non-Catholic neighbors have they not unbosomed the following grievance? "I have been present at sermons or lectures by Catholic orators who discussed the saying, 'Out of the Church there is no salvation'. Their principles as explained in public were most broad. But I more than suspect that their application of these principles in private, when they had gone out to the back-door and were talking to their own by themselves, was not broad but narrow. They told their own that we can be saved with invincible ignorance by 'Baptism or Penance of Desire', but that few if any of us are good enough to receive 'Baptism or Penance of Desire', and that practically all of us are, and ever will be, outside the Church and will not be saved."

It is a *fact* that many Catholics of the clergy or laity hold the false opinion that acts of love or perfect contrition are rare among Catholics and most rare among non-Catholics. It is a *fact* that many more Catholics have held that error in the past than in the present. This is a *fact*, and we could not hide it even if we wished to do so. But those who have said that most exasperating thing, whether at the back-door or in the pulpit, were then teaching the contrary of what had been taught by the Scriptures as ever interpreted by the Fathers, Doctors, Councils, Popes, and Theologians. No matter what the office or dignity of such teachers, in saying such things they represented only themselves or a Jansenistic faction, and not the Catholic Church, which ought not to be held responsible for such ignorance of her teachings.

On this score our non-Catholic neighbor may be satisfied with the finality of our answer, but he urges another grievance. Says he, "I more than suspect that many Catholic preachers

who have taught from the pulpit that we shall not be punished by Almighty God for our invincible ignorance that your Church is the One Church of Christ, believe that our ignorance is rarely if ever invincible, and say this to their flock in private at the back-door, and they thus give us a cause for feeling exasperated against the Catholic Church and its clergy and people."

Here again we grant the *fact* but our answer is that the Church is not and ought not to be held responsible for such thoughts or words of such Catholics. The only possible way to satisfy minds that our answer is ingenuous is to cite in full not only texts but also contexts of responsible Catholic authorities. We first cite the following passage from page 13, Volume IV, of *Essays Chiefly Theological*, by the Rev. Patrick Murray, D.D., Professor of Dogmatic and Moral Theology in the Royal College of St. Patrick, Maynooth, Dublin, 1853:

> How very different are the feeling and tone of Dr. Newman in the following passage (*Anglican Difficulties*, Lect. 11, p. 288)—in the sentiment of which I, after long and deep reflection on the matter, fully and cordially agree with the eloquent lecturer. "And in like manner, I suppose, as regards this country, as well as Greece and Russia, *we may entertain most reasonable hopes that vast multitudes are in a state of invincible ignorance* so that those among them who are living a life really religious and conscientious may be looked upon with interest and even pleasure, though a mournful pleasure, in the midst of the pain which a Catholic feels at their ignorant prejudices against what he knows to be true. Among the most bitter railers against the Church in this country may be found those who are influenced by divine grace, and are at present travelling towards heaven, whatever be their ultimate destiny. . . . Nay, while such persons think as at present, they are bound to act accordingly, and only so far to connect themselves with us as their conscience allows. . . . 'When persons who have been brought up in heresy', says a Catholic theologian, 'persuaded from their childhood that we are the enemies of God's word, are idolaters, pestilent deceivers, and therefore as pests to be avoided, they cannot, while this persuasion lasts, hear us with a safe conscience, and they labor under invincible ignorance, inasmuch as they doubt not that they are in a good way.'" Busembaum, vol. i, p. 54.)

Dr. Murray continues:

I could supply Dr. Newman with a pretty long catalogue of theologians, far more eminent than Busembaum, who hold the preceding opinion as to the *fact* of *invincible ignorance prevailing to a very great extent*. Thus Adam Tanner, a very able, and, in his day, very distinguished German divine, writes: "Even among heretics and schismatics many simple persons may be excused from the *sin* of unbelief, inasmuch as they trust their elders and pastors, and do not yet sufficiently see that they are in error." He then cites as of the same opinion Victoria, Vega, Peter Soto and Vasquez—all theologians of high character. Reiffenstuel, the celebrated canonist, thus writes in his excellent Moral Theology: "Material heretics (who however, according to St. Augustine, *are by no means to be reckoned among heretics*) are those who err in faith, *not from malice or pertinacity*, but from simplicity or want of proper information. Of these there are many among the common people in heretical societies. For *in defect of pertinacity* no one is formally a heretic, who is prepared to submit his judgment to the Church, is not aware that the true Church of Christ teaches the contrary, or is so disposed, at least habitually, that he would abandon his error if he knew it to be contrary to the true faith." He then quotes Mastrius and others as of the same opinion.

Dr. Murray in his preface to the above passage pays his respects to his Catholic opponents on this matter as

a few individuals who, with their heads hardly dry from the waters of Baptism, come out with their frantic and infallible theories, and denounce every man as unsound in faith who does not square his language according to their consecrated standard of speech. Meek and gentle admonition is best suited to those who err through ignorance or even precipitance. But when a man who has yet the very elements of theological science to learn, thrusts himself forward into the Censor's chair, and deals out his anathemas on all about him in the most dogmatical tone, he deserves for the common good as well as for his own to be treated in a very different manner. "Who ever heard", says a great writer and a good man, though not a Catholic, "of toleration for intolerance? An iron-monger is a respectable man so long as he is merely an iron-monger—an admirable man if he is a religious iron-monger; but a great blockhead if he sets up for a bishop and lectures on theology"—and, I would add, a great social nuisance, too, if he lectures in a tone of arrogance, and damns all whom, in his presumptuous ignorance, he fancies to be going astray from the right line of orthodoxy, when they are only diverging from *his* line of heterodoxy and uncharitableness.

In this passage we see with our own eyes the *fact* that in Ireland in 1853 Dr. Murray, citing many grave authors of many places and times, fully and cordially agreed with Dr. Newman (afterward made a Cardinal by Leo XIII), that we may entertain most reasonable hopes that vast multitudes out of the visible pale of the Catholic Church are in a state of invincible ignorance. In the moral theologies of Berardi, published at Faenza in 1898 and of Ballerini-Palmieri, published at Rome (my edition is of 1899), the reader might see with his own eyes these leaders of Catholic theological thought in Italy entertaining the same hopes as most reasonable, and also entertaining the same tone and feelings toward one adverse Catholic theologian who here is shown to be nodding as even great Homer sometimes does. Ballerini calls his singular opinion not theological science but a sentimental guess based on a fancy that all infidels, heretics, and schismatics, know their own condition as it is known by those born and bred in a Catholic city under the shadow of a cathedral.

We now submit on this point full passages, not from theologians, but from Popes Pius IX and Leo XIII. We italicize some phrases as more pertinent to our present subject. The first citation is from the Allocution of Pius IX, addressed on 9 December, 1854, to the bishops assembled from the whole world for the solemn definition of the Immaculate Conception.

With grief we learn that another and no less ruinous error has spread through some parts of the Catholic world and has become deep-seated in the minds of many Catholics who think we should have good hopes for the eternal salvation of *all* who are *in no way in the true Church of Christ.* Thence they are wont most often to inquire what after death shall be the lot and condition of those who have *in no way adhered to Catholic faith;* and adducing foolish reasons they proclaim a reply which follows that wrong opinion. Venerable Brothers, far be it from us to have the audacity to place limits to the divine mercy, which is infinite; far be it from us to wish to search the secret plans and judgments of God, which are a great deep (Ps. 35:7) and which human thought cannot fathom. But according to our apostolic duty, we wish to arouse your episcopal vigilance and solicitude so that with all your might you will strive to ward off from the minds of men this equally impious and pernicious opinion, namely, that a *way* of eternal salvation can be found *in every* religion whatsoever. With the energy and learning in which you

excel, demonstrate to the peoples entrusted to your care that the dogmas of Catholic faith are by no means contrary to the divine mercy and justice. But *it is to be held as of faith that out of the Apostolic Roman Church no one can be saved*, that this is the only ark of salvation, that he who shall not have entered this, shall perish in the deluge. And yet *it must be held as equally certain* that those who labor under ignorance of the true religion, *if this ignorance is invincible*, are not before the eyes of the Lord burdened with guilt for this thing. But at present who shall be so arrogant as to define the limits of such ignorance according to the character and variety of races, regions, minds, and so many other things? Indeed when, loosed from these bodily chains, we shall see God as He is, we shall verily understand in what a close and beauteous harmony divine mercifulness and justice meet together. But as long as we are on earth, weighted with this mortal mass which dulls our mind, let us most firmly hold from Catholic doctrine that there is one God, one faith, one baptism (Eph. 4, 5) ; to proceed further in our searching is wrong.

For the rest, as the spirit of charity demands, let us pour out assiduous prayers that all races everywhere may be converted *to Christ*, and let us devote ourselves as far as we can to the common salvation of men. For the arm of the Lord has not been shortened (Is. 59: 1), and the gifts of heavenly grace will not be lacking to those who, with a sincere mind, wish and ask to be recreated by this light. Such truths are to be deeply impressed on the minds of the faithful so that they cannot be corrupted by false doctrines tending to foster *the religious indifference* which we see widely creeping in and gaining strength, to the ruin of souls.

From the Encyclical of Pope Pius IX, 10 August, 1863, to the Bishops of Italy:

And here we must again recall and reprehend a most grave error under which unfortunately some Catholics labor who hold the opinion that men living in errors and alien to the true faith and to Catholic unity can arrive at eternal life. This is most contrary to Catholic doctrine. As it is known to us and to you, those who *labor under invincible* ignorance about our holy religion, and sedulously observe the natural law and its precepts engraven by God on the hearts of all, and are prepared to obey God and lead a good and righteous life, *can by the operation of the power of divine light and grace obtain eternal life*, since God, who plainly sees, searches and knows the minds, hearts, thoughts and habits of all, in His supreme goodness and clemency by no means suffers any one to be punished with eternal torments who is not guilty of a voluntary fault. But most well

known also *is the Catholic dogma*, namely, that out of the Catholic Church no one can be saved, and that *those who are contumacious* against the same Church's authority and definitions, and are *pertinaciously* separated from Peter's successor, the Roman Pontiff, to whom the custody of His vineyard has been committed by the Saviour, cannot obtain eternal salvation.

But far be it from children of the Catholic Church to be ever in any way hostile to those who are *in no way* united to us by the mutual bonds of faith and charity. On the contrary, children of the Catholic Church must ever strive to perform toward them all the offices of Christian charity and to help them in poverty or sickness or in affliction from whatsoever sorrows, and especially must they seek to rescue them from the darkness of errors under which they unfortunately lie prostrate and to lead them to Catholic truth and to their most affectionate Mother Church, who never ceases to lovingly stretch out to them her maternal arms and to call them to her bosom, that being grounded and stable in faith, hope and charity, and fructifying in every good work (Col. 1: 10), they may attain eternal salvation.

From the Encyclical of Leo XIII on the unity of the Church, 20 June, 1896:

Those who arbitrarily conjure up and picture to themselves a hidden and invisible Church are in grievous and pernicious error, as are also those who regard the Church as a human institution which claims a certain obedience in discipline and external duties, but which is without the perennial communication of the gifts of divine grace and without all that which testifies by constant and undoubted sign, to the existence of that life which is drawn from God. It is assuredly as impossible that the Church of Jesus Christ can be the one or the other as that a man should be a body alone or a soul alone. . . . Since the Church is such by divine will and constitution, such it must uniformly remain to the end of time. . . . Wherefore Chrysostom writes: "Secede not from the Church. For nothing is stronger than the Church. Thy hope is the Church. Thy salvation is the Church. Thy refuge is the Church. It is higher than the heavens and wider than the earth. It never grows old, but is ever full of vigor. Wherefore holy writ pointing to its strength and stability calls it a mountain." And Augustine writes: "See what you must beware of. See what you must avoid. See what you must dread. It happens that, as in the human body, some member may be cut off, a hand, a finger, a foot. Does the soul follow the amputated member? As long as it was in the body it lived. Separated, it forfeits its life. So the

Christian is a Catholic as long as he lives in the body. Cut off from it he becomes a heretic. The life of the spirit follows not the amputated member."

Some of the above words of Popes Pius and Leo are not close to our point about invincible ignorance or the Church's responsibility for what some Catholics may have said on this point. But we have tried as far as our short space allows to put under the reader's eye the whole truth as taught by Popes about the value and the meaning of the maxim, Out of the Church there is no salvation.

Previously we had heard approved Catholic theologians like Newman for England, Murray for Ireland, and Ballerini for Rome, following other approved Catholic theologians. Among these are representatives of the secular clergy and of the Dominican, Franciscan, and Jesuit orders, and of nearly every race and tongue of Europe. But here we have Pope Pius IX teaching the same thing. His language is more dignified, but is just as strong as that of Dr. Murray and Ballerini (who are regarded as glories of Maynooth and of the Roman College), in reprobating ignorant arrogance which defines the limits of invincible ignorance, and in also reprobating in Catholics any inward or outward uncharitableness even to those who are *in no way* united to us by the mutual bonds of faith and charity. How much more would he reprobate uncharitableness toward those who try to keep the natural law and obey God and can by the operation of divine light and grace obtain eternal life!

Almost the last words of the Social Contract by Jean-Jacques Rousseau are: "It is impossible to live in peace with people whom one believes to be damned. To love them is to hate God who punishes them. Whoever dares say: 'Out of the Church there is no salvation,' should be driven from the state." On the preceding page we read: "There is a profession of faith purely civil, of which it is the sovereign's duty to decide upon the articles, not precisely as dogmas of religion but as sentiments of sociality without which it is impossible to be a good citizen or a faithful subject. Without being able to oblige any one to believe them, he can banish from the state whoever does not believe them . . . If any one, having publicly acknowledged those dogmas conducts himself as if he did

not acknowledge them, he should be punished with death. He has committed the greatest of crimes. He has lied before the law." The translator informs us that Robespierre read the *Social Contract* through once every day, but after he was guillotined and his reign of terror was over, his epitaph was: "Mourn not for him, for if he were alive you would be dead". Was not Archbishop Ireland right in saying that the torch in the hand of Rousseau's statue is the torch not of light but of incendiarism? At least, about the Catholic maxim, Out of the Church there is no salvation, he knew less than the Know-nothings.

In the above words of Pope Pius IX we note the phrases: "*all* who are in *no* way in the true Church of Christ"; "those who have in *no* way adhered to Catholic faith"; "those who are in *no* way united to us by the mutual bonds of faith and charity". How much must each one know and believe to be in the true Church of Christ by Baptism of desire, in some way to have adhered to Catholic faith and to have been united to us by the mutual bonds of faith and charity? Absolutely all Catholic theologians reply with St. Paul (Hebr. 11: 6), "Without faith it is impossible to please God, for he who cometh to God must believe that He exists and that He is a Rewarder to them that seek Him". Some laxists affirmed the proposition: "Only faith in one God seems necessary by necessity of means and not explicit faith in the Rewarder". But this is the twenty-second of sixty-five propositions all of which were condemned in 1679 by Pope Innocent XI as at least scandalous and in practice pernicious. Theologians here remark that to make an act of love or perfect contrition and be justified we must have not only faith in God but also hope in him, that we *would* not love God good in Himself, if we did not believe in Him and hope in Him as also good and loving to us; that we *could* not love God with charity, which is friendship and mutual love, unless we knew and believed God to be a Rewarder to those that seek Him.

For justification and salvation, for membership in the true Church of Christ by desire if not by reality, is it necessary to *know* and believe, to have explicit faith, that there are Three Persons in One God or that Christ is God? The large majority of Catholic theologians *think*, teach as *their opinion*,

that it is uncertain whether that much explicit faith is required by the will of God as a necessary means of membership in the Church, the Mystic Body of Christ. Other Catholic theologians *think*, teach as *their opinion*, that it *is* certain that explicit faith in the Trinity and Incarnation is necessary. If, when these teach this as certain, they tell us they do not in this represent the Catholic Church or her theologians or even their own religious order, if they belong to one, but only themselves, they are within their rights. If they teach this as certain without the above explanation and leave the general public under the impression that in teaching this they represent the Catholic Church or her theologians or some great religious order, they are most misleading and are reprehensible. We cannot blame them for thinking or saying or writing that no Jew or Mahometan who is in invincible ignorance of the Incarnation and Trinity can, invisibly to us, but visibly to God, by an act of faith, hope, and charity or contrition, be affiliated to the One Visible Church of Christ and thus be saved. But we would blame them for saddling their private opinion or the private opinion of their minority on the Catholic Church as her teaching. Of course there is a most grave divine *precept* binding every human being to believe everything that God has revealed to us and has been taught by the Church to have been revealed, and there is a grave divine *precept* to know and believe the Incarnation and Trinity. This explicit faith, or knowledge and belief, is necessary by the necessity of divine *precept*. This is certain. But it is not accepted by the majority of theologians as certain that this explicit faith is necessary by *necessity of means* in the same way as explicit faith in God as existing and as a Rewarder.

Some non-Catholic neighbors tell the priest he makes all religion consist of membership in an organization. But it is not reason, but passion, for them to infer that, because we believe as an article of faith that out of the visible Church none is saved, thence *we* must believe that in the visible Church *all* are saved. *We* never believed that faith without good works is alive and justifies, or that the Church is the congregation of the elect or of the just or saints or that the Church is invisible. On the contrary, as we have ever been taught, the Church as instituted by Christ our Sovereign Lord,

who has all power in heaven and on earth, that in it and through it all human beings might have the means of sanctifying and saving their souls, is a visible society of men and women with bodies as well as souls, and it has a visible head and visible sacraments or signs producing grace, and it has outward doctrines and laws, and in it all are not saints, and many are even great sinners, and none without a divine revelation or prophecy is sure he will persevere to the end in keeping the faith and that he will be saved. That objection appears to argue thus: *Catholics* hold that out of the *visible* Church there is no salvation. But *Luther* or *Calvin* held that out of the *invisible* Church there are no just or elect. Therefore *Catholics* hold that in the *visible* Church all are just or elect. We do not make all duties consist in becoming members of an organization; but our Divine Lord did make it one of his grave commands that all enter this organization by believing and being baptized, and He did make it another of His grave commands that all persevere in receiving from this organization its teachings, sacraments, and laws, as means of sanctifying and saving their souls.

The unanimous decision of the U. S. Supreme Court on 1 June, 1908, in the case of "The Municipality of Ponce *v.* The Catholic Apostolic Roman Church in Porto Rico", recognized that the Catholic Apostolic Roman Church as a legal person, entitled to maintain its property rights in court, antedates by almost a thousand years any other personality in Europe, and the Court cited the Code of Justinian containing the law of Constantine of the year 321 to the effect that the Roman Catholic Church was then recognized as a legal person.

One of the titles of the King of England is Defender of the Faith, "Defensor Fidei," as all may have seen on English coins or in recent diplomatic notes addressed by our Government to that sovereign. This title given to Henry VIII by Pope Leo X and confirmed by Pope Clement VII is a standing proof that in 1521 when the Catholic doctrine that there are Seven Sacraments had been attacked by Luther and defended by Henry, England recognized the Pope as head of the Church. These official acts of our Supreme Court and of the English kings are adduced not so much as proofs as reminders of the fact that the Roman Catholic Church not only now

claims to be the *One* True Church of Christ out of which there is no salvation, but this claim, like long possession, is at least nine of the ten points of the law and founds, if not a moral certainty, at least a most strong presumption that the claim is rightful. Anyhow our non-Catholic neighbors should not take offence at this claim as offensively presumptuous.

This paper has not had as its main aim to reprobate the religious indifference which unfortunately is so widespread among non-Catholics and nominal or luke-warm Catholics; nor has it sought to demonstrate that "Out of the Church there is no salvation" is an article of our faith and is true; but, supposing this truth, has tried to explain the sense in which the Church herself understands it and to demonstrate that it is not a cause or excuse for Catholics and their non-Catholic neighbors or fellow citizens not to live together in charity and peace.

HENRY C. SEMPLE, S.J.

Fordham University, New York.

A CONFRATERNITY OF THE HOLY FAMILY FOR MEN.

AS the successful working of Confraternities is a subject of never-failing interest to every zealous priest, it is hardly necessary to offer any apology to the readers of THE ECCLESIASTICAL REVIEW for putting before them the following sketch of the Limerick Confraternity of the Holy Family. If, however, excuse be needed, we may lawfully plead the fitness of the time, since this year, 1918, will see the members of the Confraternity assemble to celebrate the Golden Jubilee of its foundation. And when we bear in mind the fact that, from decade to decade of the fifty years of its existence, the Confraternity has steadily grown in numbers, and faithfully preserved the fervor of its youth, have we not good ground for the hope that an acquaintance with its history and organization will be, not only interesting, but instructive? For the methods that have been, and are still so successful in Limerick would, doubtless, if employed, lead to success in other cities, even though local circumstances might call for a modification in their employment. With this hope, and without further preface, we shall first give a short account of the rise of the Confraternity, and then give a view of the manner of its work-

ing by setting forth the various exercises of devotion in which the members take part, as well as the duties of the officials of the organization.

When the Redemptorist Fathers resolved, with the blessing and hearty approval of the Most Reverend Dr. Butler, Bishop of Limerick, to establish a branch of the Arch-Confraternity of the Holy Family in their church, they came to the conclusion that the best way to prepare for it was to preach a mission to the men of Limerick. Accordingly, on New Year's Day, 1868, they opened a mission in the Church of St. Alphonsus, placing it under the special patronage of Our Lady of Perpetual Succour, whose picture had just been solemnly exposed for public veneration. The success of this mission surpassed all expectation. The confessionals of the nine Fathers who conducted it were besieged, the altar rails were crowded, and on the last Sunday of the mission 1,400 men and working boys received the Sacrament of Confirmation. At the close the congregation was so great that it filled to overflowing not only the church, but even the enclosure before it; so that many had to be content with standing in the street. "This," exclaimed Dr. Butler, "is *the miracle* wrought by Our Lady of Perpetual Succour; surely a far greater miracle than the cure of a blind boy or the healing of a cripple".

The time had now come for the founding of the Confraternity. In response to the invitation of the Fathers, crowded congregations of men assembled in the Church of St. Alphonsus on the Monday, Tuesday, and Wednesday following the close of the mission. The object of the Confraternity was explained and its rules were expounded to them, and then all those willing to join were asked to give in their names. Before a week had passed the number of recruits was 1,500. As may well be imagined, it was no easy task to introduce order and discipline into this small army. The names had to be catalogued, and the members had to be arranged in guilds or sections, those from the same locality being placed, as a general rule, in the same section. Father Thomas Edward Bridgett, C.SS.R., the first Spiritual Director of the Limerick Confraternity, has left a lively description, too long for quotation here, of the difficulties he experienced in arranging the men in their sections. Not the least of these difficulties arose from a

similarity of surnames amongst many of the members. In the first list of names there were 99 Macnamaras, 39 Kellys, and 35 Kennedys. What must it have been to arrange the owners of these in a crowded church where there was scarcely standing room? No wonder that on these nights of drilling and marshalling it was sometimes eleven o'clock before the Director left the pulpit. But the persevering labor of the Director and the good will of the men triumphed over all obstacles. Order grew out of chaos, and soon fifty sections were formed, each containing about thirty members, of whom two in each section were appointed to act as Prefect and Sub-Prefect, respectively.

The weekly meeting was fixed for 8 o'clock on Tuesday evening, that being the most convenient time for the men. All went well for a while; but soon an unexpected difficulty arose. Such numbers of new recruits continued to flock in that the spacious Church of St. Alphonsus was unable to hold all the members at the same meeting. The obvious solution of the difficulty was to hold a second meeting every week. This supplementary meeting was first fixed for Sunday afternoon, but was afterward changed to Monday evening at 8 o'clock. It was thought that, when enthusiasm had time to cool, members would fall away and make it unnecessary to hold the "overflow" meeting. But, contrary to expectations, the numbers went on steadily increasing, so that the two Divisions of the Confraternity became permanent: St. John's, or the "Monday" Division, and St. Michael's, or the "Tuesday" Division, the former recruited mainly from the parish of St. John, the latter, from the parish of St. Michael. Both Divisions are on a footing of perfect equality and are almost equal in size.

It was not till the year 1891 that a branch of the Confraternity was established for boys. Up to that time there had been special sections in the men's Confraternity reserved for boys; but this arrangement did not prove entirely satisfactory. Moreover, Dr. O'Dwyer, who had succeeded Dr. Butler in the see of Limerick, expressed a wish that something special should be done for the working boys of the city. Accordingly, after a General Mission given in Limerick in January 1891, three hundred boys were taken from the Men's Confraternity to form the nucleus of a new Division confined exclusively to boys. At

first this Division met once a month; but now it has its meeting every week at 8 o'clock on Wednesday evening. There are at present about 2,000 boys on the register.

Before concluding this account of the founding of the Confraternity, it may be of interest to note the gradual stages of its growth as revealed by the following statistics. In the month of September 1868, that is, eight months after its foundation, there were 1,900 members in the Confraternity. In 1874 the ranks had swelled to 2,756; and ten years later to 4,595. The numbers for 1893, 1903 and 1913 were, respectively, 5,277 (4,527 men, 750 boys), 6,528 (5,302 men, 1,226 boys), and 7,656 (5,856 men, 1,800 boys). It should be borne well in mind that these figures represent genuine members, for there is no mere "paper" membership in the Confraternity. As soon as a member fails to comply with the rules, his name is removed from the register, unless the failure is caused by sickness, infirmity, or some other legitimate reason. Were we asked for a proof of this statement, we should point to the attendance at the General Communion. Take, as an instance, the first General Communion of the year 1913. Out of a possible 7,656 no fewer than 7,098 approached the Holy Table, that is, about 93 per cent. When we take into account the number prevented from being present by valid reasons such as those mentioned above, we see at once that this high percentage excludes the possibility of nominal membership.

At the beginning of the present year, 1918, the numbers on the register were: men 5,556, boys 1,966, total 7,522. This shows a slight falling off from the numbers for 1913; but, when we consider the many hundreds of men who have been called away from Limerick since the outbreak of the war in August 1914, we marvel that the decrease has not been very much greater.

From the figures just quoted we see clearly how true were the words of the late Dr. O'Dwyer, when, speaking on the occasion of the Silver Jubilee of the Confraternity, he said: "The course of the Confraternity has been continually upward and onward, one unbroken series of triumphs and successes." The story of these triumphs and successes would, doubtless, prove interesting, especially to those who know Limerick, but a more useful purpose will, we venture to say, be served by

setting forth in detail the causes that contributed to their attainment. In the first place we must acknowledge, as primary cause, the all-powerful grace of God who, with His Right Hand, sustained the Confraternity through the difficulties of these fifty years. Had that help been wanting, the Confraternity should long ago have perished. "Unless the Lord build the house, in vain do they labor who build it." All praise be to Jesus, the Source of Grace, and to Mary and Joseph, the patrons and protectors of the Confraternity of the Holy Family!

When we turn to the further causes to which we may attribute the success of the Confraternity we find that, amongst many that might be pointed out, the chief are: first, the excellence of the object of the Confraternity, which appeals directly to all men; secondly, the efficacy and character of the means employed, which, on the one hand, attain their object with certainty, and, on the other, fully satisfy, without unduly sating, the religious sentiments of the ordinary Christian; and thirdly, the practical manner in which the Confraternity is organized, and the zeal of the various officials on whom its working depends. We shall now consider each of these three causes.

The object of the Confraternity of the Holy Family is to make its members lead good Christian lives and thus secure their eternal salvation. From this it will be seen that its ranks are open to all—old and young, rich and poor, learned and simple; and, we may add, to saint and sinner. For it will not refuse entrance to the sinner, even though drunkenness or some other vice may have enslaved him; and from such a candidate it will ask no other pledge than the promise to lead a Christian life and to keep the simple rules of the Confraternity. This burden even the weakest may carry by means of the helps given him. In this we see the special excellence of the Confraternity, which enables its members to do more easily what all Christians are bound to do. In truth, therefore, we may say that it adds *no* burden, but gives strength to bear the burden laid on all.

How is this object attained? By affording the opportunity for a more frequent and fervent use of the ordinary means of salvation, which are: prayer, the reception of the Sacraments of Penance and the Holy Eucharist, and the hearing of

the Word of God. This opportunity may be availed of by attending the meetings of the Confraternity and by taking part in the various exercises of devotion prescribed for the members.

As has been already stated, each Division of the Confraternity meets once a week in the Church of St. Alphonsus. On the stroke of 8 p. m., the hour fixed for the meeting, a priest ascends the pulpit and recites with the men the Rosary of the Blessed Virgin Mary. The Rosary is followed by a few short prayers in honor of Jesus, Mary and Joseph, and by prayers for sick and deceased members. Then a hymn is sung by the congregation. After the hymn, the Spiritual Director takes his place in the pulpit and preaches a short sermon to the men, having first given out the notices for the coming week. The discourse may treat of doctrine or morals, the life of a Saint, Church History, or any other instructive and edifying subject; but it must be composed and delivered in so clear and simple a style that all, even the most uneducated, may understand it. The sermon is immediately followed by Benediction of the Most Blessed Sacrament, and the meeting ends with a hymn. The whole service *must be finished within an hour.*

It will be seen from the foregoing that the exercises of the weekly meeting may be styled *popular* in the best sense of the word. As a body, men prefer devotions that are neither tedious nor sentimental. Now there is nothing tedious or sentimental in the Rosary or in the simple, devout prayers to Jesus, Mary and Joseph. Again, while heartily disliking high-flown language and long-winded orations, they will listen with interest to a direct and simple discourse, especially when they know that there is an inexorable time limit to curb any tendency to prolixity in the preacher. And who could not but love those moments of adoration, all too short, when one is privileged to sing the praises of God in His Sacramental Presence and receive His blessing as a sweet good-night? The spell of the Blessed Sacrament is, as it were, cast over all, and they are drawn to come again. Were these devotions other than attractive, it is difficult to see how the attendance could be kept up. For it must be remembered that the Church of St. Alphonsus is not a parish church, and the Redemptorist Fathers cannot lay claim to even one man in Limerick as a parishioner.

They have, consequently, neither the influence nor the authority that a parish priest has over the members of his flock. If the men come to their church, they come freely and spontaneously.

The fact that no contribution is asked of the men also helps to keep up the attendance at the meetings. They may give if they wish; but there are no collectors, and there is not a shadow of moral compulsion to subscribe. As a matter of fact, the men have, on different occasions, shown their generosity in an unmistakable way. But when we bear in mind that many of the Confraternity men have to support themselves and their families on very slender wages, we see what an influence the absence of a collection must have on the attendance of the meetings. A further aid comes undoubtedly from the fact that equality reigns and no favor is shown in the Confraternity. Outside, two members may be separated by several steps of the social ladder; but when they enter the church, take their place in their section, hang their medals round their necks, they are on the same footing. This impartiality is found even in minute details. There are no favored persons, no favored sections. With the sole exception of the choir section, which is stationary near the pulpit in order to lead the singing, the sections change their position every meeting. They circulate round the church so that all have an equal share of the prominent and backward positions. As a result of these facts, it is not surprising that the average attendance at the meetings is very high. The figures for the year 1903 (the only figures at hand) were: total number on register, 6,528; average attendance at meetings, 3,992.

A new feature has recently been introduced, by which "the Blessed Sacrament night", as it is called, is celebrated once a month. At this meeting the notices and the sermon (on the Blessed Sacrament or some subject connected with it) are shortened, and the last twenty-five or twenty minutes of the hour are spent in adoration of the Blessed Sacrament exposed on the altar. Appropriate prayers are read for the men by the Director, and sufficient time is given to all for private prayer. These nights of Exposition are popular with the men.

As we have already said, provision is made in the Confraternity for a still closer union with Jesus in the Blessed Sacra-

ment. All the members are expected to go to Holy Communion at least once a month, their attendance at the monthly Communions being marked down by the Prefect of each section. Should anyone fail without reason, for more than three months, to be present at the Communion of his Division, he is excluded from the Confraternity. A different Sunday of the month is fixed for each Division, and the members, for the most part, receive Holy Communion in their own parish churches. They keep the order of their sections and wear their medals as they do at the meetings, duplicate shields being kept in these churches to mark the sections. At the Paschal Communion no member receives in the Church of St. Alphonsus: all without exception go to their respective parish churches. Here it is fitting to acknowledge the ready help and practical coöperation given by the priests, both secular and religious, of the city of Limerick. Without their aid and good-will the Confraternity could not be what it is to-day.

For the General Communions, however, all the men come to the Church of St. Alphonsus. These take place twice a year, namely, at the time of the annual retreat—usually in April—and in October. Different Sundays are fixed for the General Communions of the different Divisions. Even so, the sanctuary of the church and the passages are crowded by men on these days. When those in the passages have received Holy Communion they retire to the Confraternity Room and the choir gallery in order to allow the other men to approach the altar rails. His Lordship, the Bishop, has hardly ever failed to celebrate the General Communion Mass for men and boys. In the distribution of Holy Communion he is assisted by three priests. During Mass and Communion the Director remains in the pulpit, saying the Rosary and other prayers with the men; and, at intervals, hymns are sung by the whole congregation. It would be difficult to find, in the whole Catholic world, a scene more impressive and inspiring than this Communion of 2,500 men. The retreat serves as a preparation for the first General Communion of the year; for the second, special sermons are preached to the men on the Thursday and Friday preceding the Communion of each Division.

The annual retreat opens on Monday after Low Sunday and is conducted, not by the Director, but by some other mission-

ary specially engaged for the work. It is strictly confined to the members of the Confraternity and lasts a week for each Division. There is Mass every morning at 5.45, followed by a practical instruction. All must be over at 6.40, so that the men engaged in the city may be at work at 7 o'clock. And here, let it be said to their praise, an extra hour is given during retreat week by both Catholic and Protestant employers to their employes in order that the latter may have the opportunity of attending the retreat. In the evening at 8 o'clock there is a sermon, with Rosary and Benediction of the Blessed Sacrament. The attendance is always extremely good, although many of the men have to make no small sacrifice in order to be present. It is not an unusual thing for men to walk six, and even eight, miles, morning and evening, and this not unfrequently in very inclement weather. The retreat closes with the renewal of Baptismal Vows; and when 2,500 men stand up, each with a lighted taper in his hand, to promise fidelity to God, it is a scene never to be forgotten.

The spirit of self-sacrificing piety which animates the men is also shown every year at the celebration of the Forty Hours' Adoration. All through the night, while the Adoration lasts, groups of sections succeed each other in keeping the vigil of loving worship, each group watching through the hour that has fallen to it by lot. The Director remains with them in the church, praying with each successive band, and, at a very early hour, celebrates Mass for those present. Some of the men remain during the whole night and only leave when they have received Communion at the Director's Mass. The night is indeed turned into day—but seldom to better purpose.

Such are the principal exercises of religion by which the members of the Confraternity are strengthened and encouraged to lead a truly Christian life. There are other exercises and devout practices to which we can make but a brief reference. These are the Solemn Requiem Masses celebrated twice a year for deceased members, the May and October processions in honor of the Mother of God, and the custom by which, when a member dies, the fellow members of his section make a contribution to have Masses offered for the repose of his soul. These and similar practices serve to unite the men and give them a strong attachment to the Confraternity, an attachment

which is further strengthened by the outdoor processions that take place whenever any religious celebration of greater significance calls for a special display. At such times, the Confraternity, 7,000 strong, turns out with bands, banners, and religious symbols, and parades the principal streets of the city, which is tastefully decorated with flags and evergreens for the occasion. The whole city is *en fête*, and every Catholic seems to take a personal pride in the Confraternity. It may be noted here that the Confraternity is essentially non-political. That is the reason why we see the edifying sight of men, diametrically opposed in politics, walking shoulder to shoulder and sitting side by side in the same section in perfect harmony. The motto of the Confraternity is: "All for Jesus, Mary and Joseph"—a motto to which every Catholic man, without respect to politics, will readily subscribe.

We have said above that the success of the Confraternity is due in part to the practical manner in which it is organized and to the zeal of the officials who are charged with its working. To see this clearly we have only to consider what are the duties of these officials and how great are the earnestness and thoroughness with which each does the work assigned to him.

The first and by far the most important office in the Confraternity is that of the Spiritual Director. On him rests the whole responsibility for the working of the Confraternity, and its welfare depends, in a great measure, on his zeal and efficiency. He is appointed to this office by the Provincial of the Redemptorists in Ireland; and his time and energies are devoted almost exclusively to it. It is not a sinecure. Every week he has to prepare a discourse and deliver it to the men on Monday and Tuesday evenings. As a rule, he has to address the boys on Wednesday, and this involves the preparation of a second discourse. If his time were his own, this would not demand any strenuous exertion. But his time is not his own. He must devote no small part of it to visiting. He has to visit sick members; and in a body of men and boys numbering 7,000 the sick list must necessarily be long. Some of the sick are in the hospitals; others he must seek in their own homes scattered all over the city. He must also visit those whose attendance is unsatisfactory, or whose conduct makes an admonition necessary. This is even more troublesome than

the visiting of the sick; for the erring one is, in most cases, not at all anxious to cross the path of the Director, who must consequently play the rôle of amateur detective and run down his man. The interview with such a backslider will vary according to the difficulty of the case; but the object of the Director is usually attained; the straying sheep is brought back to the fold. This visiting is indispensable if attendance at meetings and Communions is to be kept up, and it is certainly one of the means by which the Confraternity has been enabled to preserve its fervor undiminished. Visits are also necessitated by disputes in families; for when trouble overtakes the Confraternity man, he naturally looks for help to the Director, who, time and again, has successfully acted the part of peacemaker. We see, therefore, that the Director must be prepared to tramp the streets and lanes of the city, morning, noon and night, in hail, rain or snow.

Nor is his work finished when he has arrived home once more. Were he a minister of state, he could hardly have to give more interviews. Now it is a Prefect or Secretary on Confraternity business; now a member who wishes to renew his pledge; now one who wishes to get a position and seeks a letter of recommendation, or one who is leaving the city and has come to say good-bye to the Director. Again it is a wife or a mother with a complaint to lodge against a husband or a son—a case which calls for the Director's finest diplomacy. Yet these, which may be called casual, are only supplementary to the interviews that are necessary in the ordinary round of his duty. Three or four times a year he must interview each Prefect privately, and receive from him an account of each of the members of his section. As there are more than 200 Prefects to be spoken to, and more than 6,000 members to be spoken of, we can easily imagine how much labor this single item involves. But it enables him to get a very good knowledge of every man under his care. Over and above all this is the constant work of the confessional, necessitated by the fact that many of the men make him their spiritual director in the more intimate sense of the term.

A very important duty reserved to the Director is the appointment of Prefects. In the Confraternity no Prefect enjoys fixity of tenure. At the end of each year both Prefects

and Sub-Prefects have to give up their chains of office and return to the ranks as simple members. At the following meeting the appointments for the New Year are read out. In the majority of cases the former Prefects are reäppointed; but whenever, by reason of old age, ill health, want of energy, or any other cause, a Prefect has been inefficient and allowed his section to run down, he is quietly passed over and a new Prefect is put in his place. This regulation has a very beneficial effect. On the one hand it stimulates the energy of the Prefects, who naturally do not care to be passed over; and, on the other hand, it enables the Director to set aside those who are not fit for the office, without casting any aspersion on them.

Another duty, disagreeable but necessary, falls to the Director, namely, the exclusion from the Confraternity of members who fail to keep its rules. In his hand is the knife with which the withered branches are cut away, and he does not suffer it to rust whenever there is need to use it. Expulsion has always been regarded as a powerful means of keeping up a good attendance at meetings and Communions. It has made the men realize that they must be real members if they wish to be members at all; and it has raised their esteem for the Confraternity by showing that no member is allowed to slight it by neglect. A former Director gave it as his experience that "the more he cut away from the Confraternity, the more it grew and prospered". It must be borne in mind, however, that it is only when every other resort has failed, recourse is had to expulsion. When a member becomes careless, his Prefect gives him a friendly admonition. If this fails, the Director's attention is drawn to the matter. The latter sends him, through his Prefect, a printed warning telling him that unless there is an improvement he will be summoned before the Director. Should this prove ineffective, he is summoned before the Director to be admonished. If he neglects this summons, a further *urgent* summons is sent, telling him that, unless he appears before the Director, he will be excluded from the Confraternity. In case this last summons fails to produce the desired effect, the name of the recalcitrant is removed from the register; he has ceased to be a member of the Confraternity and must give up his medal and ribbon. Many Directors, if not all, make it a rule never to expel a man without having a personal interview with him; so that nothing is left undone to keep him in the Confraternity.

In the majority of cases, however, it is not necessary to go to this extreme. For expulsion from the Confraternity has come to be regarded in the light of a curse by the great body of the men. It has often been remarked by them that those who fall away from it "come to no good end". Even the most careless and indifferent do not wish to figure as ex-members. But when the necessity arises, the Director does not hesitate to take the extreme course, for he knows that the common good of the Confraternity is superior to the private good of the individual. Those who have been excluded are, however, eligible for readmission; but they must, like "first timers," pass through the ordinary period of probation (three months) before the medal is restored to them. As a matter of fact, the annual retreat usually witnesses the return of more than one prodigal.

All these labors and responsibilities and many others which it would be too tedious to mention, fall within the sphere of the Director's ordinary duties. He must also be prepared for extraordinary duty on extraordinary occasions. When outdoor processions take place he must superintend the preparations, inspect and approve of plans and designs, secure any permissions that may be necessary, and, in general, see that no hitch occurs either in the preparations or in the function itself. Again, he may be called on to act as arbitrator between workers and employers. And here it may be mentioned that, more than once in Limerick, the good offices of the Director have happily been instrumental in averting or ending a strike and its inseparable evils. Occasionally it happens that at times of intense political ferment his services are requisitioned to preserve the public peace; and because of the influence he wields over the Confraternity men, and the respect in which they hold him, his quiet persuasion is much more effective than any exhibition of force by the guardians of the peace. The Director, therefore, must be a man of many parts, endowed with patience as well as untiring energy, a man who is prepared to spend himself and be spent for the glorious work of the Confraternity. Yet, though his labor be hard and exacting, it is not without many and great consolations. Nowhere, perhaps, in the Church, will a priest meet with a readier response to the efforts he makes than amongst the men of Limerick. For they are a warm-hearted people, a people full of Faith, who hold the priest in

reverent respect and affectionate regard and listen to his teachings with admirable docility. But these consolations do not lessen the physical strain; so the average period of the directorship is short—a little more than two and a half years for the fifty years of the Confraternity. The Director is assisted in his work by a Sub-Director, who takes charge of the Confraternity in his occasional absence.

Amongst the lay officials, the most important office is held by the Secretaries. He who consents to undertake this office must be ready to sacrifice much time and leisure. To the Secretaries is entrusted the keeping of the books. These include, not only the large register of consecrated members and various other registers, but also the Prefects' books for the marking of attendance at meetings and monthly Communions. This latter item involves the writing out, twice a year, of 7,500 names and addresses. They have also to fill in the diplomas that are given to new members, and to do most of the writing that is necessary in the ordinary working of the Confraternity, such as preparing lists of sick and deceased members, taking down names of new candidates, and other similar work. In the words of their Instructions, "they must be the right hand of the Director". They have, as a consequence, to give to the Confraternity, not only a good margin of time before and after the meetings, but also many an extra hour. And it is but simple justice to say that no words of praise can be too high for the cheerful, obliging, and efficient Secretaries of the Limerick Confraternity, who deprive themselves of so much leisure for the sake of the Holy Family, without any earthly return for the sacrifice. We may be certain that their generosity makes them very dear to Jesus, Mary, and Joseph. Besides the Secretaries there are a number of Orderlies, who are responsible for good order at the meetings and other exercises of the Confraternity.

The office of Prefect is a position of responsibility, since the attendance of the members of a section depends, to a great extent, on the efficiency of its Prefect. He takes the place of honor at the head of his section and is distinguished by having, instead of the ordinary ribbon, a chain of office for his medal. But his position is not a mere post of honor. He has to mark the attendance of those entrusted to his charge, and if he

notices that any fail through neglect to be present at meetings or Communions he must seek them out and remind them of their duty. Should his friendly admonition bear no fruit, he must report them to the Director so that the necessary warnings and summonses may be issued. He must, in this case, be the bearer of these documents to the careless ones. All this requires much tact and a good deal of moral courage, especially when, as sometimes happens, the Prefect in his unofficial capacity is the employe of the man he has to warn. He should visit the sick members of his section and hand in their names to the Director, in order to have them prayed for at the meetings. He must be prepared, three or four times a year, to give to the Director an account of each member of his section; and should any abuse arise, he is bound to make it known so that a suitable remedy may be applied. He has no authority to change a member from one section to another, or to take a new member into his section. This regulation serves to keep the sections fairly equal in size, as the Director, by reserving changes to himself, can provide that none of the sections becomes either overcrowded or unduly thinned. Needless to say, a good Prefect, who keeps the golden mean between officiousness and negligence, is the heart's joy of the Director and has a great influence for good over the men. And if at times his duty is a thankless one, and his well-meant efforts meet with a rebuff, yet, when enlivened by the spirit of true charity, his work must be very precious in the sight of God.

From what has been said in the foregoing it is hoped that a correct and comprehensive idea can be formed of the working of the Limerick Confraternity, as well as of the causes that enabled it to prosper and go steadily on its way of benediction through the ups and downs of fifty years. Before closing this sketch, however, we must not omit to draw attention to another factor, already referred to, that had much to do in making the Confraternity a success. This was the kindly patronage and practical help always extended to it by Drs. Butler and O'Dwyer, the two Bishops who successively ruled the Diocese of Limerick during these fifty years. The Confraternity was established with the blessing and approval of Dr. Butler, who took a paternal interest in it till the time of his death in 1886. When Dr. O'Dwyer was made Bishop, his interest in the Con-

fraternity was not less than that of Dr. Butler. He made no secret of his admiration for it. Not only did he come to say Mass for the men and boys whenever there was a General Communion, but more than once he came to preach to them the preparatory sermons for the October General Communion. On one occasion he declared his intention to preach the sermons of the Annual Retreat, an intention which he carried out to the great joy, no less than the spiritual good, of the men. As it would be tedious to multiply examples of his benevolence toward the Confraternity, we shall be content with citing one characteristic instance. On the occasion of the Irish National Pilgrimage to Rome in 1900, he wrote to the Director making known his earnest wish that "our noble Confraternity, the finest thing in Ireland, should be represented," and further stating that "he should be delighted to pay all the expenses of two members, one from each Division, who should be working men". The two members were chosen by ballot, and made the Pilgrimage at Dr. O'Dwyer's expense. When, a few months ago, his venerated remains were laid to rest in his cathedral, no more fervent prayers were said over his grave than the prayers of the Confraternity men. And well indeed had he merited their gratitude and their suffrages.

A final word as to the deep attachment of the members to the Confraternity and their interest in everything that concerns it. There are men in the Confraternity—and their number runs well into four figures—who never miss a meeting or Communion unless in the case of sickness or some other unavoidable hindrance. After thirty, forty, aye, fifty years of faithful attendance, some are still to be found, meeting after meeting, in their places, making light of all the inconvenience that long attendance must have entailed, and considering it a great blessing from God that they are still able to be present at meetings and Communions. They love the Confraternity and know that they are its debtors on account of the manifold blessings it has brought to them. They are proud of the Confraternity and the Confraternity may well be proud of them. And when the inevitable call of death comes, it finds the Confraternity man undismayed if, with his medal round his neck and his diploma hung at his bedside, he can look back on years of faithful service of Jesus, Mary and Joseph in his beloved Confraternity.

Surely we may hope that, in recompense for such devotion, they will render him special help in the dread passage from life, and thus ensure his entrance into the great Confraternity of the Blessed.

For the graces and blessings that have come to the men of Limerick through the Confraternity of the Holy Family during the past fifty years we may well join with the Confraternity men in the prayer they say so often:

Praised be Jesus, Mary, and Joseph!

JOHN J. DOYLE, C.SS.R.

Dundalk, Ireland.

BENSON ANYWHERE.

A Reply to the Very Rev. James P. Conry.

IT is commonly accepted, and I think true, that the best art is, almost invariably, a by-product of propaganda. The greatest pictures and the most beautiful buildings have been produced by those who were preaching Catholicism. To-day, the best poetry is written in the interests of love and patriotism; religious subjects have ever called forth the most remarkable eloquence. I have just laid down a book that I will always regret I did not meet earlier. It is a masterpiece of English literature, written by a man with a grievance; I refer to *The Jail Journal* by John Mitchell. Nor is it necessary that the propaganda should always be good; there are those who consider that Oscar Wilde was a genius, and we have just witnessed a marvellous exposition of the art of war, by an army preaching German *Kultur*.

The "Art for Art's sake" theory, I think I can safely say, is exploded. And all the great men go their way, grinding their axes, conquering their enemies, and airing their grievances; and all the while they are spreading treasures inestimable, along the pathway of their followers.

Therefore, I can say nothing against Canon Conry for using a review article as a stone on which to grind his axe, as he does in his paper on "Benson in Rome", in the March issue of the REVIEW. But it is time for some one else, too, to take a hand.

To anyone who really knew him, the outstanding fact about Hugh Benson was his Catholicism. He was a Catholic first, and novelist, preacher and the rest, a long way afterward.

He went to Rome a new convert from Anglicanism. He had grown out of the teachings of his fathers into those of his forefathers. He had quarreled, if you like, with Protestantism, and had embraced Papistry. But it is one thing to quarrel with Protestantism, quite another to quarrel with Protestants. That he never did; their salvation, from the beginning of his clerical career in the Church of England, right up to the moment of his death, was his one great work; for that end he studied, he wrote, he preached, he lived, and for that end he died.

In going to Rome, he went to his spiritual home, but, naturally, he went into exile. He was homesick; he was in an entirely new environment; he was among people he did not understand, and who did not understand his position. Everyone round him was convinced, but none more so than he was himself, of the truth, and goodness, and beauty of the Catholic Church; but few realized the beauty and lovableness of what he had left behind. He was like a child whose mother is dead, and who has been adopted by one who is righteous and just, and even, in a sense, affectionate, but not really understanding.

With that idea of Benson in mind, obviously the thing we must look for during his time in Rome, is his attitude toward religion, toward the things that matter, the big things. But these are not what Canon Conry looks for. We find him taking the young convert to task for criticizing (in a letter dated 4 December, 1903; when he had been in Rome about a month) the sort of day he had to spend; "A misspent day," Benson calls it; and ignoring entirely a letter written on 11 November of the same year, and printed on the same page with the other in Father Martindale's book, in which R. H. B. refers to the identical *horarium* as "rather a sound day". Later, R. H. B. is again rapped over the knuckles, for writing, with reference to a dinner party, that there was "much too much to drink". Canon Conry feels obliged to point out that Benson was not referring to "ordinary seminary life in Rome", and that "there is no people more temperate than the Italians".

Of course he is not referring to "ordinary seminary life in Rome", and what does it matter what may be the habits of the Italians with regard to alcohol? He is referring to his own life, and, like an ordinary man, he is writing his ordinary thoughts to his friends, and neither of these thoughts are particularly illuminating, neither of them will help anyone who did not know him, to understand Hugh Benson. If the writer had wanted to give an idea of the man, there is a typical sentence at the end of the November letter, far more valuable, as an insight into his character, than all the rest put together: "As for ourselves, we look pretty startling too, in huge furry hats, and tassels, and ferriolas, and buckles, and we go swelling and bulging about as if we had done it for years."

Private letters are only very rarely intended to be public expressions of matured opinion on matters of great moment, as, for example, the Seminary System, or Alcoholism in Italy. Once I asked R. H. B. what sort of a man the late Pope was; unhesitatingly he replied: "Oh! he has a warty face". That implied no disrespect for the Sovereign Pontiff; it was not exhaustive; and I do not think it appeared in any of the five newspaper accounts written by him, on the death of Pius X.

Benson was rarely at his best in Rome. The climate never suited his health; and I have often heard him complain, both of the cold, and of the insufficiency of his breakfast. To deny this latter on the ground that he was "admirably able to take care of himself," only goes still further to prove that Canon Conry did not understand Benson. Had he been able to take care of himself he would never have worked as he did, he would never have gone to Rome in 1913, he would not have been so ready to accept the "invitation to deliver the Lenten series," and, for the matter of that, every other preaching invitation that came his way, irrespective of its prospects of remuneration. There was only one thing that Hugh Benson was really well able to take care of, and that was his Master's Vineyard, and he killed himself doing it.

Regrettably misleading, too, is the section of the article headed "A Papal Title". Reading it, one would be led to imagine that there was a long and very confidential correspondence, the sort that will "bear holding over", between Father Dolan and "England"; (a good comprehensive address!).

I think it is rather more than probable that, on investigation, it will be found that "England's" share in the correspondence consisted of two letters, and that one of them was very short indeed. All this section is very mysterious and tantalizingly vague. But later on, with all the *abandon* of complete misconception, the author declares that Benson left his entire fortune "(about £16,000 sterling)" to Cardinal Bourne. To that I can only reply, as did the Irish soldier in writing to a newspaper that had announced his death, "the report is grossly exaggerated". If anybody is really interested in Mgr. Benson's will, by a visit to Somerset House, and the expenditure of one shilling, he will be able to find out all that he wants to know. And, among other things, he will learn that all that Cardinal Bourne now holds that once belonged to Mgr. Benson, he holds as a gift from the Benson family. Hugh Benson's will was just as illegal as anyone who knew him would have expected it to be, and after a technically necessary, and very friendly, law suit, the family handed over his house and a certain portion of his income to the Archbishop of Westminster.

In money matters, Benson was, undeniably, careful; but all who knew him understood why. He made a good deal of money in a very short time, but his income was the result of really hard work, and not of anybody's generosity. The Catholics of the United States will be the first to acknowledge, that, well though they paid him, Hugh Benson never left their shores a debtor.

It is well to remember that of the ten appallingly strenuous years of his active Catholic life, only three were very remunerative. Rome was not the only city in which he preached at a "financial loss", and very often "the stipend handed to him . . . did no more than well cover his expenses."

He had many different schemes for the disposal of his house, some of which were "turned down" by the people most concerned, and others gave place to those that were better. After all, there is much to be said in favor of a priest leaving his house, even with an inadequate endowment, as a country residence for the leader of English Catholicism; at any rate it helps to restore the Archbishop of Westminster to some of the dignity enjoyed by his predecessors of Canterbury.

Then we read: "I understand his Ordinary required Father Benson to study moral theology for the space of twelve months on his return to England after his ordination before he gave him faculties to hear confessions." Considering the tone of the whole article, one might almost be led to imagine from this passage that the relations existing between R. H. B. and his Ordinary were not the most cordial. Now Benson himself did not consider that, in having to continue his theological studies for a year after his ordination, he was being badly treated. In requiring this further study, his bishop was acting upon instructions received from Rome. As a matter of fact, Benson was ordained a year earlier than he had any right to expect, and it seems impossible to imagine any young priest in these circumstances feeling wronged because he was not allowed to hear confessions until he had completed his theological course.

Perhaps the most misleading, and certainly the most harmful, part of Fr. Conry's statements is that which deals with Benson and Ireland. If its author had not read Father Martindale's book, he could be excused on the ground of ignorance; but he has read it, and apparently with very great care, and yet, in face of proved facts related by Father Martindale, we find him affirming that Benson's attitude toward Ireland was hostile, and basing that affirmation upon one passage taken from a book, *By What Authority*, written, almost entirely, while R. H. B. was an Anglican, though published after his reception into the Church. Moreover, the book is a novel, a work of fiction, though with a *fundamentum in re*. It is no wonder that none of the "descendants of the savages" took Benson to task for the "insult", and it is merely silly to attribute it to his being on the "verge of hysteria"—he was on the verge of Catholicism, and that is hardly the same thing.

Undoubtedly, at one time, Benson was an anti-Home-Ruler, and that is not necessarily the same thing as being anti-Irish; but his political opinions changed, and not at the instance of Mr. Dillon. For years before his death Benson was avowedly "the exact opposite of a Liberal Unionist". The words are his own, and I recommend them to those who are still seeking help in the settlement of the Irish Question; there is a future for the Conservative Home Ruler. His attitude to the Irish

Question was about the same as that of Mr. John Redmond. I do not know if it is fashionable nowadays to consider Mr. Redmond pro-Irish; it certainly was then.

With regard to Benson's, or anybody else's, novels, every man has a right to his own opinion, and consequently there is no reason why Canon Conry should not prefer his historical books to those dealing with modern life. ("Sentimental" is a wrong word; there is more sentiment in *Oddsfish* than in *Initiation.*) But it is inaccurate to suggest that Benson began with historical novels. His first publication was *The Light Invisible*, and after that he had a whole lot of books, in various stages of preparation, on the stocks at the same time; including, *By What Authory, A City set on a Hill, A Little Book of the Love of Jesus*, and *A Mirror of Shalott.* Nor do I think that the sales of his modern-life novels were so very much greater than those of his other works. His publishers, I fancy, left it to himself to choose what sort of books he would write, and they contracted for three at a time, all at the same rates. Among his last six we find, *Come Rack! Come Rope!* and *Oddsfish.*

Judged from the point of view of the conversion of England —and that after all was his life's object—I feel certain that his present-day novels have attracted more people in this country toward Catholicism, than have the others; though all of them have done their share. Only a few days ago a Jewish catechumen told me that he had been greatly helped by *The Dawn of All.* In spite of the "mild *monitum*", he did not explain how he had been helped and I did not inquire.

I do not think that, temperamentally, the English people are much affected by tales of our glorious past. Perhaps such tales do serve to remind them of a time before the penal laws, for which nobody holds them responsible; perhaps they do call back visions of a period when the Church was wealthy and powerful, before they had for king a theologian who married six wives; but what is the good of all this dwelling on the past? It is not really a great help toward the Kingdom of Heaven.

We have a very considerable Church in England now, and one that is making very fair headway. We received rather more than 8,500 converts in 1916; (The remark about

". . . the weak plant which she is there now, a plant which would be well-nigh non-existent were it not for the Irish who settled on her bosom these fifty years," though amusing, is not really true); and it is a matter of far more interest to us to get helps in the way of dealing with our thousands of potential Papists than to be reminded of the vague glory of a bygone age. Protestant readers of Benson's historical novels are very interested, no doubt; but Protestant readers of his novels that deal with their own everyday life are unsettled, and that is far more to the point; I would rather feel Catholicism than know its definition. And, unlike the historical works, such books are not without their lesson to "Catholics of Celtic blood", of whom Canon Conry says "memories of the terrible past run, so to speak, in their very veins". If I may say so, so long as it remains in our veins it doesn't do anybody very much harm; it is only when it runs out of the ends of our fountain pens that it becomes troublesome.

Benson wrote more novels of modern life than any other sort, for several reasons; but because they made more money was not one of them. He wrote them because he had more data to go upon, because they were easier to write, and principally because they were a more useful vehicle in which to convey Catholicism to the hungry thousands. His object was to feed Protestants with his religion, not to hurt them with it; he offered them bread, not a stone.

Everybody interested has heard over and over again of Benson's treatment of his fellow priests in his novels, and surely the answer is obvious. Again it is the religion and not its minister that matters. It is our boast, and one to be very proud of, that we can, and do, draw our clergy from every walk of life; that the priesthood is a vocation and not a profession; consequently it cannot be restricted to what is called the professional class. Our priests are not always suave in manner, not always brilliant in conversation; but they are invariably adequate in doctrine, and after all that is far more important. Unlike that of the clergy of other churches, the priest's work does not depend upon his personality: it depends upon his Catholicity.

These little bites and stabs, these stings and whippings of criticism, are unworthy things. Hugh Benson has been dead

long enough now for his friends to have acquired a true perespective, to be able to look back upon that little figure, and see its true greatness. No man who really knew Hugh Benson can think of his little faults to-day; they were puny things, natural in a child-like, though never childish, character. He was a real power, not because he was a successful novelist, not because he was a powerful preacher, not even because he was the son of an Archbishop of Canterbury, but because he was a man of single purpose, because he realized early in life what God intended him to do, and spent himself doing it. Every talent had to be used, any obstacle swept aside. From his first great renunciation, when he offered to God a secure future and certain preferment in the church of his birth, which renunciation was accepted; to the last offering, of his then frail body and all his talents, to the service of his God and his country, as a chaplain in the great cause of humanity, an offering made solely from a heroic sense of duty and against every personal inclination, which was declined, there is nothing small in Benson's character that is not tucked away and hidden in the deep shadow of something great. We do not notice the chips off the pyramids, and we do not let a few murky incidents mar the glory of the Papacy. What right, then, have we to dwell solely on the tiny flaws in a really great character? Hugh Benson was undoubtedly great, and his greatness lay in his whole-hearted Catholicism, and it was for whole-hearted Catholicism that he looked in those round him, and if he found it, all else was easily forgiven. To him, naturally, Rome was unattractive, but of the Pope, he wrote after attending his Mass: ". . . it left an extraordinary sense of simplicity and humility, there was not the suspicion of an air of a great prelate except in his supreme naturalness." He went to Mass at St. Cecilia's, and then wrote: "My Word! The Communion of Saints means something here; there were bishops, and peasants, and bald-headed men, and children all crowding everywhere; every chair taken, hundreds standing, and walking, and kneeling as they liked. Really this religion is alive." On Holy Saturday he comes out of the Lateran during the Gloria: ". . . all the bells in Rome were ringing. *My goodness me!* What a religion it is! You feel that the entire creation has part in it, and that nothing is common or unclean after

Christianity has taken it in charge." The "*Exultet*" he describes: "It was a song such as none but a Christian could ever sing. It soared, dropped, quavered, leapt again, laughed, danced, rippled, sank, leapt once more, on and on, untiring and undismayed, like a stream running clear to the sea. Angels, earth, trumpets, Mother Church, all nations and all peoples sang in its singing. And I, in my stiff pew, smiled all over my face with sheer joy and love." Again he writes: "The two pivots on which life turns are our Lord in the Blessed Sacrament and His people." And later: "The devotion of the people is beyond all description, especially I really think of the men, who form quite half, if not more, of all the midday congregations." And again: "I have watched a big boy here once or twice, a Yahoo with matted hair, in a kind of yellow suit, dirty beyond description, absolutely motionless, kneeling for half an hour before the Blessed Sacrament. My goodness me! You come into a church at any hour you like, and there are at least half a dozen people, men and women equally, sitting in the very middle of the magnificent marble floor, with their hands before them, looking, and looking, and looking at the tabernacle. And you go out half an hour later, after wandering round, and there they are still. Well, I could go on for ever, but I won't. But the reality of it all is beyond all description."

These passages go some way to show what Benson saw and felt in Rome; they express his opinion of the Roman people. And all the year I knew him, I never once heard him mention the Roman who stole his honey.

He wrote one unkind passage about Ireland. That is the worst that can be said of the quotation from *By What Authority*; and later, in *A Lord of the World*, he sends the Pope there to take refuge and confront Antichirst. Of the Irish people he writes in 1904: ". . . real saints lying in beds, with all their supernatural friends' portraits on the shelf—Crucifix, Our Lady, St. Patrick, and so on. One woman was dying of cancer, beaming. Another dying of some other awful thing —calling everyone 'darling,' myself included, and absolutely serene with happiness. They don't mind death or pain *at all*. It is as natural to suffer and die, as to live, and has the advantage of being supernatural too . . . I wish I had the

thousandth part of their chance of heaven. They seem like the Royal Family of heaven." And in 1913: "Don't mind what they say, go to Ireland and see for yourself. It does me more good than any country in the world. The air throbs with grace and faith. That's why the Briton doesn't like it. The rest is *lies*. Don't bother at all about it." And again: ". . . at a lecture at the Mansion House in Dublin—huge crowd—bellows of applause at the name of the Rosary and the 'One Holy Catholic and Apostolic Church'. Protestant Canon wrote to Lord Mayor to protest and to ask if he would lend the Mansion House for a Protestant meeting. 'No,' said the Mayor, 'because yours is not the true religion.' Isn't that heavenly?"

On the evidence, every bit of it, on either side, printed in Father Martindale's book, which is the real Benson? Is it any wonder that Rosa Mulholland wrote to him: ". . . again thanking you for the splendid work you are doing for God, and assuring you of the sympathy of Ireland."

If we must needs judge a man who is dead, in common fairness let us judge him by what he professed to be. Judge Robert Hugh Benson as a novelist, and you can find a thousand faults; as the son of an illustrious father, and he is not perfect; as a sick man, nervy and sore, and he has the faults of his state; as a preacher, and you might say he broke every law of elocution; as a politician, and he is changeable, as some politicians are; but judge him as a Catholic priest, working for the conversion of his non-Catholic brethren, and the brightness of his shining light will dazzle the eyes that would look for blemishes.

REGINALD J. J. WATT.

London, England.

AUGUSTINE LEHMKUHL, S.J.

1834-1918.

ON Sunday, 23 June, at noon, died in his modest cell at St. Ignatius College, Valkenburg, Holland, the humble, learned, and lovable Father Augustine Lehmkuhl, whose name as a moral theologian has been a household word for the last thirty-five years with ecclesiastical students everywhere.

He was born at Hagen,[1] in Westphalia, 23 September, 1834, entered the Society of Jesus on 15 October, 1853, and was ordained to the priesthood on 20 August, 1862.

Immediately after his ordination he was appointed to teach Sacred Scripture. After one year he was assigned to the department of Dogmatic Theology, which he taught four years. Next, his superiors sent him for a brief period to do pastoral work on the mission.

With this preparatory equipment he was called to Maria Laach, the Jesuit Provincial House of Higher Studies, to take up the work of Father Anthony Maria Anderledy, the professor up to that time (1870) of Moral Theology. The latter had been appointed to act as Assistant to the General of the Society at Rome, whom he succeeded in 1887. Father Anderledey had gained a marked reputation as teacher of Moral Theology. His experience in the United States and as Provincial of the Society in Germany, and his masterful writings on pastoral questions, had made his succession to the chair of that science hard to fill. Young Father Lehmkuhl was selected for the post. Two years later the *Kultur Kampf* drove him out of Germany, and the theological chair was transferred from the old Benedictine Abbey to Ditton Hall, Lancashire, England.

Lung trouble caused his removal to Holland in 1880, where he was given an opportunity of leisure, free from teaching. It was during this time that he gathered the material for his work on Moral Theology. In the solitude of the Castle of Blijenbeck he labored assiduously, and on the feast of St. Michael, 29 September, three years later, he was able to see through the press the two volumes of his *Theologia Moralis*. The manual became at once popular and the solidity of its reputation has been since then attested by the sale in twelve editions, of more than forty thousand copies.

Gury's at this period was the textbook in the theological schools, and Antonio Ballerini's notes had made it acceptable outside France. But Ballerini, who was at the same time pre-

[1] We owe the details of this sketch to the courtesy of the Very Rev. Fr. Kempf, S.J., Rector of the College in which Father Lehmkuhl spent the last, larger part of his active life. Fr. Charles Frick, S.J., was with his brother priest in his last hours, and kindly wrote the notes here incorporated.

paring his own great *opus morale*, died shortly after Lehmkuhl's return to Holland. The deceased author had raised sufficient controversy to make evident the need of a new work on Moral Theology that would serve as an authoritative arbiter in many matters of conscience, but his extensive critical work needed to be digested and put in form. This was subsequently done by Fr. Palmieri, S.J. The Redemptorist Fr. Aertnys was just then beginning a similar work, but it took years before it was completed. The work of Elbel, the Franciscan, was still unrevised, and his Conferences awaited a new edition. P. Lehmkuhl's book thus came as an opportune torch amid the dubious theological atmosphere. Withal he did not assume the position of arbiter. There is in the preface to his first important work the mark of that singular modesty which characterized the learned moralist of later days. He felt conscious that there were still many things to be decided, and that in offering a solution to the vexed and important questions that come to the director of consciences and the pastor of souls, he might have failed in measuring out the justice and wisdom each case demanded; but "quod erratum est, benignus lector meae infirmitati adscribat; si quid bonum repererit, id Deo, bonorum omnium datori, tribuat, ad cujus honorem, qui in salvandis hominibus eorumque moribus perficiendis maxime consistit, si aliquid mihi contulisse concessum est," etc.

Whilst the work was greeted with high appreciation on all sides, the missionary conditions made a shorter course desirable, and Fr. Lehmkuhl was induced to prepare a compendium in one volume. Later on, these standard manuals were completed by the *Casus Conscientiae* in two volumes.

He labored almost up to the last for the purpose of bringing out a new edition of his work in harmony with the recent Code of Canon Law. At the beginning of the current year he wrote to the Editor of this REVIEW that he had been waiting for the final changes in the *Codex Juris Canonici* which he said would hardly be completed much before Easter. Meanwhile he prepared a brief Appendix to the work, "Quaestiones praecipuae morales novo juri canonico adaptae, 1918."

The debt which the REVIEW owes to Fr. Lehmkuhl as one of its first collaborators goes back full twenty-five years, when

his articles aided in settling one of the most difficult problems in present-day moral theology. Since then his contributions to our magazine have remained one of the features that gave to it that confidence which it has enjoyed throughout its career.

In the July number of 1893 a prominent professor of theology had proposed a serious moral problem in the form of a *casus conscientiae*, "De Conceptibus ectopicis seu extra-uterinis". The case presented a new moral difficulty, because the physiological aspect of the condition that created it had not been finally settled by medical diagnosis, and new methods of surgical operations were at the point of creating decided changes in the moral aspects of certain cases. Father René J. Holaind, S.J., then Professor of Ethics at the Jesuit College of Woodstock, states as follows the question with regard to one of the chief operations that were at the time being discussed:

> A solution of the moral problems which arise when the yet unborn child is by some physical obstruction prevented from leaving the abode which God has designed for its incipient life, may be found in the works of eminent theologians. But when an accident, setting aside nature's provision, lodges the nascent human form in some recess which was never intended to protect its early growth—in other words, when the gestation is ectopic, or extra-uterine, then new difficulties arise with which moral science has not heretofore occupied itself so as to solve them satisfactorily.

In order to solve the problem satisfactorily, it was necessary first of all to get the experience of practical gynecologists concerning the data on which moral science was to rest its conclusions. For this purpose a questionnaire was framed by Fr. Holaind, S.J., in collaboration with three eminent physicians, Doctors Joseph Tabor Johnson, Henry D. Fry of Washington, and John W. Chambers of Baltimore. These questions were printed and sent to some sixty leading specialists of America, England, France, and Germany, with a request to answer them. The replies brought information from men like Dr. Lawson Tait of London, Dr. Velpeau of Paris, the American surgeons William H. Parish, Joseph and Mordecai Price, Gourdin de Saussure, Professor Noble, E. E. Montgomery, and other equally high authorities in the medical world. The result was analyzed so as to allow the moralists to master the intricate physiological facts involved in the cases proposed.

Among the theologians consulted for this work were our own Father Aloysius Sabetti, S.J., who had compiled his Compendium of Moral Theology with special reference to American conditions a year after P. Lehmkuhl's work had appeared in Germany; Father Joseph Aertnys, the noted Redemptorist theologian in Holland, and Father Lehmkuhl, S.J. The substance of their articles was reproduced in the leading theological magazines of Europe and for two years the controversy was kept alive both in the ecclesiastical and the medical journals. One of the latter in Germany, attempting to sum up the discussion, stated that Father Lehmkuhl had advocated as legitimate the practice of craniotomy, at least under certain circumstances. The article was reported in the *Medical Journal* of New York, and Father Sabetti undertook to answer and deny the conclusion. Since then the chief handbooks of moral and ethical science have incorporated the results of that famous discussion, which lasted nearly three years.

In subsequent volumes of the ECCLESIASTICAL REVIEW Father Lehmkuhl frequently anticipated new moral issues by articles he wrote for these pages, to be inserted in subsequent editions of his work. They cover questions of justice in Bankruptcy, Testamentary Contracts, Absolutio Complicis, Exchange of Mass Stipends, Treatment of Converts, the Obligations of Religious Vows, etc. He also took part in a notable controversy aroused in the REVIEW on the subject of the Holy Sacrifice of the Mass. Throughout all the strenuous days when the REVIEW was making its way to an authoritative position, Father Lehmkuhl was ever ready in service as well as with praise and encouragement. When at times it was our privilege to visit him at his desk at Valkenburg, the gentle little figure with its big heart and singularly large mind welcomed us with the affection of a priestly and intimate friend. It was in his company that we found such other great souls as the late Fathers Wilmers, the famous apologist; Alexander Baumgartner, the literateur of many tongues; Hagen, the astronomer; Wassmann, the scientist; Hummelhauer, the Scripture scholar, and others whose learning was matched only by their simplicity, generosity, and kindly humor.

Father Lehmkuhl's literary career embraced much more than the work of the moral theologian; or rather, that work,

which covers every sphere of theological activity, gave him frequent opportunity to write on subjects of canon law, devotion, liturgy, ascetical science, and on the all-pervading problems of social philosophy. Even before his ordination he compiled, in 1861, a volume on devotion to the Sacred Heart of Jesus. Later, during the trying days of the Society's exile from Germany, he issued a commentary on the New Civil Law of Germany, and, at intervals, treatises on social questions then agitating the whole of Europe. For full forty years he was a regular contributor not only to the organ of the Society, the famous *Stimmen aus Maria Laach*,[2] but to most of the prominent theological journals of Germany.

His activity as a writer for nearly sixty years is simply marvellous, when we remember that he was being constantly called upon to give opinions and decisions in difficult moral cases. These came to him for reference from all parts of the world, not only in regard to pastoral work but as censor of books, corrector of articles and academic treatises that required his approval.

He had the secret, however, of working *inter ambulandum* and *inter equitandum*, whilst he was apparently taking a rest. Thus he produced his four volumes of solid priestly meditations, revised the classic meditations of P. de Ponte, reëdited a whole series of ascetical works in Herder's *Bibliotheca Ascetica Mystica*, revised and completed Reuter's *Neo-Confessarius practice Instructus*, reissued several editions of the *Manuale Sacerdotum*, bringing the liturgical and canonical parts into conformity with more recent church legislation, as he had done for the *Compendium Caeremoniarum* of P. Hausherr, S.J. In connexion with his efforts for the social reorganization of the laboring classes he compiled a prayer book for the special use of the workingman. And who can measure the good he did in correspondence with those who, unknown to the world of letters, appealed to him for counsel, consolation, and even the soothings of a holy friendship? Especially was this the case with religious of every variety of community. He had had frequent occasion to act as official consultor in revising the Constitutions and Rules of religious congrega-

[2] Now *Stimmen der Zeit*.

tions, and this caused his being privately appealed to in cases of doubtful interpretation. He never hesitated to write or undertake laborious journeys, even to the last year of his long life, to offer counsel and to soothe those who sought his aid. There was a remarkable delicacy in all his actions which caused him to spare others trouble and to act promptly in order to relieve the trying periods of suspense.

Toward the end of last year he wrote to the Editor of the REVIEW with whom he had all these years preserved an affectionate correspondence, even when there was no literary work in question: "The end is coming. I am eighty-three. I say farewell lest I have no other opportunity. May we meet in the Sacred Heart of Jesus in Heaven." His handwriting indicated no weakness, for the energy that had characterized his quiet and gentle life all along bore him up to the last.

"Father Lehmkuhl was endowed with rare gifts of nature", writes Father Charles Frick, his fellow Jesuit, in giving us the details of his preparation for death. He was slight in figure and of a delicate constitution, which frequently caused him indisposition. But he was never, throughout all his life, seriously ill; and his death may be said to have been due solely to the infirmities of old age. During all the years from the day of his ordination down to the sixteenth of May, on which day he celebrated his last Mass, he was but once forced to omit his daily Mass. It was the day he was sent into exile across the English Channel. The boat was to land in the forenoon, and he remained fasting, hoping to reach a church as soon as he got ashore. But when the boat entered the harbor it was past noon, and he had to forgo the grace he coveted.

Whatever ailments he suffered at any time, his head remained always clear. He never knew a headache, and this would seem to have been typical of his singularly lucid and serene judgment. His memory was prodigious, as was shown especially when discussions arose on any intricate topic that required the recalling of positive legislation. He rarely failed to see all sides of a subject, as it were from a higher perspective. The bird's-eye view was God's view, and in that he retained the proper proportions of the different interests involved. At the same time he was of a very delicate conscience, which at times assumed the appearance of scrupulosity and made him add, "nisi forte tamen".

To the wealth of talents with which God had endowed him, Father Lehmkuhl added, as can not escape anyone who reviews his work, a most touching piety expressed in an affectionate devotion to the Sacred Heart and in a filial attachment to the Spouse of Christ, our Holy Church. It was a great joy to him when, in 1913, Pope Pius X sent him an autograph letter felicitating him on the completion of his sixtieth year of service in the Society of Jesus.

With the beginning of the present year his strength began to fail. He requested that Extreme Unction be given him in February; but he continued to say his daily Mass. On the feast of St. Aloysius he became unconscious; but he took instinctively the crucifix held out to him after that, and on Sunday, at noon, he went to His Master.

What we said on the occasion of P. Sabetti's death, a brother theologian, who preceded him to his reward, twenty years ago, we repeat with even increased conviction of Father Lehmkuhl—

A. M. D. G.
Christi . Ecclesiae
Dictis . Scriptis . Precibus . Exemplo
Incomparabile . Propugnaculum
Artem . Regiminis . Animarum
Etiam . Posteris . Concionari . Non . Desinens
Summa . Sapientia . In . Agendis
Assidua . Pietate . In . Deum
Religiosa . Largitate . In . Extraneos
Rara . Amœnitate . In . Suos
Charitate . In . Omnes
Laboribus . Studiisque . Perpetuis . Exhaustus
Hinc . Migravit . Ad . Aureolam . Cœlestem

Disce . Lector . Et . Aemulare

Analecta.

ACTA BENEDICTI PP. XV.

AD REV. P. RICHARDUM H. TIERNEY, SAC. S. I., SCRIPTIONIS HEBDOMADALIS "AMERICA" MODERATOREM, DECIMO ANNO VERTENTE POSTQUAM VULGARI COEPTA EST.

Dilecte fili, salutem et apostolicam benedictionem.—Decimus hic annus est, cum primum ista cui praesides, scriptio hebdomadalis "America" in lucem prodiit, iis rebus accedens, quae ad vim divinitus insitam Ecclesiae catholicae per superioris Americae fines explicandam conferunt. Etenim ephemerides et periodica scripta divulgare semper censuimus rem esse in primis effectricem opinionis communis: cumque hac via callidissime abutantur improbi ad ea disseminanda quae hominum mentes animosque depravant, bonorum est non segnius per viam eamdem quaecumque sancta, digna, honesta sunt, diffundere. Hac mente vos istud operis suscepistis, ut catholica et principia et instituta cum sapienter illustraretis, tum ab omni impugnatione tempestive tueremini. Quod autem initio propositum habuistis, id perpetuo vos tenuisse ac magna cum utilitate civium, catholicorum praesertim, gratulamus; cupimusque ut de re catholica optime mereri pro vestra consuetudine perseveretis. Quicumque vero istic probe norunt, quanti sit aliquam et cogitandi normam et agendi in promptu habere, ne acriore contentione ac studio bonorum huius vitae obscurentur legis aeternae praecepta, quibus ipsa nititur civitatum salus, eos

omnes velimus vobis pro sua quemque facultate opitulari, quo latius instituti vestri beneficia proferre possitis. Atque auspicem divinorum munerum, quae, pro paterna in vos benevolentia, optamus uberrima, apostolicam benedictionem tibi, dilecte fili, istiusque operis tum sociis tum adiutoribus amantissime impertimus.

Datum Romae apud S. Petrum, die v mensis maii MCMXVIII, Pontificatus Nostri anno quarto.

BENEDICTUS PP. XV.

S. CONGREGATIO CONSISTORIALIS.

DECRETUM CIRCA CLERICORUM FREQUENTIAM IN LAICIS UNIVERSITATIBUS.

Nemo de sacro clero laicas Universitatum facultates frequentare potest ibique profana quaevis studia peragere, nisi de Episcopi sui voluntate vel beneplacito. Id ex praescriptis Codicis canonici aperte deducitur. Neve haec dispositio nova est aut primum inducta. Etenim tum Leo XIII, tum Pius X, f. ambo r., id aperte sanxerunt; alter per *Instructionem* sub die 21 iulii 1896 a Sacra Congregatione EE. et RR. ad Ipsius mentem impertitam, quaeque incipit *Perspectum est Romanos Pontifices*, alter vero in Encyclica *Pascendi* sub die 7 septembris 1907, necnon *Motu Proprio* diei 1 septembris 1910, qui incipit *Sacrorum Antistitum*.

Hinc patet totam hanc de frequentandis Universitatibus laicis materiam in Episcoporum iure ac potestate esse positam, nec deesse regulas quibus ipsi in re dirigantur.

Quoniam tamen nonnulli locorum Ordinarii pressiores exquisierint normas, quibus ipsi ex iure procedant, ac maxima caveantur discrimina quae ex diuturna tristique experientia tam vitae sanctitati quam catholicae doctrinae puritati sacerdotibus laicas Universitates celebrantibus impendunt; Ssmus D. N. Benedictus PP. XV, causa prius rite discussa penes S. C. Consistorialem, de consulto Emorum eiusdem S. Congregationis Patrum, Decessorum Suorum Leonis XIII et Pii X supra memoratas ordinationes confirmans easque in suo pleno robore permanere declarans, haec insuper edicenda ac statuenda suoque nomine promulganda constituit:

1. Nullus ad laicas Universitatum facultates destinetur nisi sacerdotio iam auctus, quique spem bonam ingerat fore ut sua agendi ratione ecclesiastico ordini honorem tam ingenii vi ac perspicacia, quam sanctitate morum adiiciat.

2. Episcopus in destinando sacerdotes suos ad laicas studiorum Universitates frequentandas nihil aliud prae oculis habeat, nisi quod dioecesis suae necessitas vel utilitas exigat, ut nempe in Institutis ad iuventutem erudiendam destinatis idonei comparentur magistri.

3. Qui, pro hac norma, ad Universitates laicas frequentandas destinabuntur sacerdotes, si novensiles sunt, ab examinibus, quae in can. 130 et 590 praescripta sunt, minime eximantur, quin potius eadem subire vel strictius iubeantur, ne, profanarum scientiarum studio abrepti, ecclesiastica studia praetereant, contra praescriptum can. 129.

4. Expletis demum in laica quavis Universitate praescriptis studiorum cursibus, sciant sacerdotes ac meminerint se Ordinario suo pari omnino ratione ac antea subiectos ac dioecesis servitio manere emancipatos. Quamobrem nemini fas erit magisteria saecularia aliave officia pro suo lubito, maximeve contra Ordinarii sui voluntatem, suscipere; quod si quis fecerit, congruis poenis, non exclusa suspensione a divinis, plectatur.

5. Haec omnia quae de clero saeculari sunt dicta, religiosos etiam regulares, congrua congruis referendo, sunt applicanda.

Datum Romae, ex aedibus Sacrae Congregationis Consistorialis, die 30 aprilis 1918.

✠ C. CARD. DE LAI, Episc. Sabinen., *Secretarius.*

L. * S.

+ V. Sardi, Archiep. Caesarien., Adsessor.

S. CONGREGATIO RITUUM.

DUBIA.

Rmus Dnus Prosper Scaccia, Archiepiscopus Senensis, in relatione status suae Archidioeceseos sequentia Dubia Sacrae Congregationi Consistoriali proposuit, ad Sacram Rituum Congregationem, pro opportuna solutione, transmissa; nimirum:

I. An, uti accidit in Metropolitana Ecclesia die Sancto Parasceves iuxta immemorabilem consuetudinem, liceat praebere

Sacerdotibus et Fidelibus deosculandam reliquiam S. Crucis D. N. I. C.?

II. An, ut ibidem fit, in solemni expositione Augustissimi Sacramenti, iuxta vetustissimum ordinarium liturgicum, post hymnum *Tantum ergo,* orationi Ssmi Sacramenti *Deus, qui nobis* adiici possint aliae collectae?

Et Sacra Rituum Congregatio, audito specialis Commissionis suffragio, re perpensa, respondendum censuit:

Ad I. *Nihil obstare.*

Ad II. *Negative,* iuxta Decretum n. 4194 ad X diei 23 novembris 1906.

Atque ita rescripsit ac declaravit, die 26 aprilis 1918.

✠ A. Card. Vico, Ep. Portuen. et S. Rufinae,
S. R. C. Pro-Praefectus.

L. * S.

Alexander Verde, *Secretarius.*

ROMAN CURIA.

Pontifical Appointments.

18 December, 1917: Monsignor Lawrence Kennedy, Vicar General of the Diocese of Sacramento, made Domestic Prelate.

1 May, 1918: The Most Rev. Dennis J. Dougherty, D.D., transferred from the Bishopric of Buffalo to the Metropolitan See of Philadelphia.

11 May: The Right Rev. Thomas J. Walsh, D.D., LL.D., Chancellor of the Diocese of Buffalo, appointed Bishop of Trenton, New Jersey.

17 May: Monsignor Omer Cloutier, P.P., of the Archdiocese of Quebec, made Domestic Prelate.

11 June: The Right Rev. Peter Di Maria, titular Archbishop of Iconia, appointed Apostolic Delegate to Canada and Newfoundland.

12 June: The Rev. John Baptist Nicola appointed official to the Apostolic Delegation at Washington, U. S. of America.

18 June: The Rev. George H. Bennett, D.D., of Hawick, Scotland, in the Archdiocese of St. Andrew and Edinburgh, appointed Bishop of Aberdeen, Scotland.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

POPE BENEDICT XV, in a letter to the Editor of *America*, praises this weekly Catholic review for the good work it has done during the ten years of its existence.

S. CONSISTORIAL CONGREGATION issues a decree concerning the attendance of clerics at lay universities.

S. CONGREGATION OF RITES, in answer to queries, decides (1) that there is nothing to say against the custom of kissing a relic of the true Cross on Good Friday; (2) that other collects are not to be added after the oration *Deus, qui nobis*, which is said, during exposition of the Blessed Sacrament, after the *Tantum ergo*.

ROMAN CURIA officially announces some recent pontifical appointments.

CHRONOLOGY OF THE LIFE OF CHRIST.

To the Editor, THE ECCLESIASTICAL REVIEW.

Kindly allow me to make a comment upon certain statements in the Rev. Walter Drum's review in your July number, of my pamphlet on the Chronology of the Life of Christ. These statements put in a false light the testimonies of the Gospel and of St. Irenæus as regarding the age of Christ. The writer says that the testimony of the Jews in St. John's Gospel was not much worth. But we should consider the words of St. John himself, who wrote: "The Jews, therefore, said to him: Thou art not yet fifty years old. And hast thou seen Abraham?" (John 8:57.) It is a philosophical certainty that many individuals cannot at the same time conceive spontaneously the same erroneous idea on any point. By referring the expression, "Thou art not yet fifty years old", in common to the Jews who were present, the Evangelist necessarily implies that their statement is based on truth (I.)

If these Jews were supposed to have known the exact age of Jesus, we infer from their statement that Jesus was then forty-nine years old. If on the contrary they had no positive knowl-

edge of the age of Christ, their statement merely implies that Jesus was over forty years of age.

The Rev. Walter Drum, S.J., gives an incorrect translation of the words of St. Irenæus as preserved by Eusebius. They cannot be interpreted independently of the context, as given in the Latin text. Eusebius is only interested in noting what St. Irenæus affirms, that St. John lived until the time of Trajan, and his quotation is therefore defective.

Here are the Greek words from Eusebius (*Ecclesiastical History*, Book III, Chap. 23: Migne, *Gr. Patr.*, Vol. 20, P. 257) compared with the Latin text:

(Sicut Evangelium) et omnes seniores testantur.
καὶ πάντες οἱ πρεσβύτεροι μαρτυροῦσιν.
(As the Gospel) and all the Elders testify.

Qui in Asia.
οἱ κατὰ τὴν Ἀσίαν.
These (Elders) in Asia.

apud Joannem discipulum Domini.
Ἰωάννῃ τῷ τοῦ Κυρίου μαθητῇ.
in the presence of / or / with regard to } John the disciple of the Lord.

Convenerunt (idipsum) tradidisse eis Joannem.
συμβεβληκότες παραδεδωκέναι τὸν Ἰωάννην.
Agreed that John had conveyed to them (that same information).
(II.)

Finally, Father Drum says: "St. Irenaeus clearly holds that Jesus was more than forty, and well nigh fifty years of age at the end of his ministry". But we have called attention to the facts that the Elders testify that from forty to fifty years Jesus was preaching; and that St. Irenæus affirms Jesus to have reached old age. This assertion cannot mean anything less than fifty years (III).

FRANCIS VALITUTTI.

Fr. Drum's Reply.

For the sake of brevity, we have inserted, in Father Valitutti's criticism, numbers to which our reply refers.

I. By such an argument one might prove that Jesus was an evil doer,[1] and that He prohibited the tribute to Cæsar.[2] The inspiration of the evangelists guarantees only the truth of the fact that the Jews made these statements about our Lord. The statements were false; so, too, may have been the age assigned to Jesus. In John 8:57, as we have said, the Jews "may have spoken in round numbers; they made no attempt accurately to fix the age of Jesus; nor was their witness of much worth in regard to Him against whom fury blazed and blinded". John gives no approval of their statement either here or in 18:30. Our interpretation does not "put in a false light the testimonies of the Gospel".

II. Ours is not an "incorrect translation of the words of St. Irenæus as preserved by Eusebius"; nor do we interpret these words "independently of the context, as given in the Latin" version of Irenæus. Fr. Valitutti's punctuation, so as to begin a new sentence with the relative clause (*Qui in Asia* etc., οἱ κατὰ τήν Ασίαν κτλ.) makes poor Latin and worse Greek. The relative clause clearly modifies *seniores*, πρεσβύτεροι; and the infinitive *tradidisse*, παραδεδωκέναι, is governed by the verb *testantur*, μὰρτυροῦσιν. However, both interpretations come to the same fact. Irenæus bases his opinion on the authority of the elders, the disciples of John. They are said to have handed it down as a Johannine tradition that Jesus lived to the *fortieth and fiftieth year*: "A quadragesimo autem et quinquagesimo anno declinat jam in ætatem seniorem".

III. No, the elders do not "testify that from forty to fifty years Jesus was preaching". They testify that He reached old age. What was this old age? Irenæus, not the elders, bears witness: "a quadragesimo autem et quinquagesimo anno declinat jam in ætatem seniorem". The meaning is clearer in those codices of Irenæus which read: "a quadragesimo *aut* quinquagesimo anno". Irenæus is not so insistent as is Father Valitutti. Farther down the same Father interprets John 8:57: "Hoc autem consequenter dicitur ei, qui jam xl annos excessit, quinquagesimum autem annum nondum attigit, non tamen multum a quinquagesimo anno absistat".[3] Had Father Vali-

[1] John 18:30.
[2] Luke 23:2.
[3] *P. G.* 7:785.

tutti read his source more carefully, he would not have so summarily rejected our statement: "St. Irenæus clearly holds that Jesus was more than forty, and well nigh fifty years of age at the end of His ministry".

WALTER DRUM, S.J.

Woodstock College, Maryland.

THE PROHIBITION CONTROVERSY.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the July number of the REVIEW I find a very capable paper from the pen of Dr. Hagan, setting forth his ideas regarding Prohibition, and taking issue with the views of Dr. McNamara, as published in the REVIEW last May. The question of Prohibition is a much mooted one just now and has already arrested sufficient attention to convince even the casual observer that it is a very important one as well. It is worthy of our careful study, and nothing will help us more along the road to a satisfactory solution than a candid and amicable exchange of views. "It is not enough to harvest knowledge by study; the wind of talk must winnow it and blow away the chaff." With this purpose in view, therefore, I am taking the liberty of submitting a few remarks concerning Dr. Hagan's views, and, in doing so, I hope that his well-trained mind and complex experiences of life will permit him to tolerate ideas not entirely in accordance with his own.

Dr. Hagan is justified in denying the assumption that Prohibitionists consider alcohol a *malum in se*. No thinking person—and there are many such among the Prohibitionists—could be guilty of such an absurdity. We all know the ontological proposition that "omne ens est bonum", with the *atqui* applicable to the subject of alcohol, and the concluding *ergo*. Of this there can be no doubt. In this we will agree with Dr. Hagan. There remains, however, his other proposition, namely, that as an *ens morale*, alcohol is an evil. With this assertion of the Prohibitionists many of us are not willing to agree, and I, for one, beg to differ most decidedly. With all due deference to Dr. Hagan's ability as a scholar, I feel myself constrained to say that in embracing this Prohibitionist proposition he seems to have allowed sentiment to get the

better of his judgment. He has unconsciously walked into the field of extreme propositions, forgetting momentarily that "virtus in medio stat". It is his contention that alcohol as an *ens morale* is an evil because our saloons are an evil, and as such were decried by the Third Plenary Council of Baltimore. If he were to reduce this argument to syllogistic form, I feel positive that he would soon find out that the argument "aliquatenus claudicat". It is not my intention or desire to take up the cudgels for the American saloon as at present managed. I am too well acquainted with the reeking stench of sin and shame ordinarily emanating from the average bar-room. The misery, the hardships, the trials, the poverty and the wretchedness caused by the saloon are not unknown to me. On the contrary, they have been brought home to me most forcibly on various occasions. Still I fail to see the logic of concluding therefrom that alcohol is a moral evil; still I fail to understand why Prohibition is the only avenue of escape, the only means of saving the day. The fact that many—perhaps very many—abuse the saloon and use alcohol to excess, does not in my opinion justify us in concluding that both saloon and alcohol should be abolished. He who jumps to such a conclusion is guilty of an excess. The very Prohibitionists who decry a certain kind of excess in others, are themselves guilty of another kind.

If, for the sake of argument, we conceded that the saloon, as an occasion of sin, etc., should be abolished, Dr. Hagan as a Prohibitionist would still have to prove that alcohol is a moral evil. For, alcoholic beverages could be, and indeed are, taken outside the saloon. Innumerable are the people who never set their foot inside the threshold of a bar but who, nevertheless, enjoy their occasional alcoholic beverage "for their stomach's sake". It appears therefore that Dr. Hagan's righteous indignation has been aroused against the saloon as a promoter of intemperance; but he himself seems guilty of intemperance of judgment when on that account he rushes into the open arms of Prohibitionists. His rightful place would seem to be the camp of the Anti-Saloon League, not necessarily the Prohibitionist party. I agree with him when he says that the saloon is more or less of an existing evil; I differ with him when he asserts that Prohibition is necessary to cor-

rect that evil. He has lost the *via media*. He has missed the other road—strict regulation of the liquor traffic. Just as we agree with the Socialist when he decries the evils existing in our social life, but emphatically disagree with him when he asserts the necessity of Socialism to correct those evils; so also do we concur with the Prohibitionist in denouncing the evils of the liquor traffic, but refuse to follow him to the extreme length of demanding Prohibition as the only means to improve these deplorable conditions. We maintain the *via media*—namely, strict regulation of the liquor traffic. It has always been the policy of the Holy Mother Church to avoid extremes and excesses, and I feel confident that she is intent upon avoiding the extreme of Prohibition as well. Only recently one of her notable representatives in America, Archbishop Messmer of Milwaukee, forbade the use of any church in his archdiocese for carrying on Prohibition propaganda. He gave as his reason that the movement was not in harmony with the spirit of the Church. It was not temperate but excessive. And the Church "semper et ubique" advocates temperance. He clearly stated that temperance, or total abstinence, was a virtue. But not so Prohibition. In view of these facts I do not understand why Dr. Hagan should attempt to invoke the authority of the Third Plenary Council of Baltimore in support of his brand of Prohibition. The Council decried the saloon as an evil, no doubt, but was far from condemning the use of alcoholic beverages; was farther still from advocating any kind of Prohibition.

Nor would the Fathers of the Council, in my opinion, sanction Dr. Hagan's contention that the present *usus* of alcoholic beverages is an *abusus*. This is one of those broad, general statements so frequently found in controversy and so productive of misunderstanding and perplexity. The rigid Scholastic would promptly dismiss it with his favorite dictum, "Gratis asseritur; gratis negatur". The assertion in its last analysis amounts to this: Of all those people who drink alcoholic beverages, the greater number is guilty of the vice of intemperance. I am open to conviction, but until this is proved to me, I cannot accept it as a fact. My experience is very limited indeed, and my knowledge of men even more limited; but this much I can aver, without fear of successful contradiction, that among

those who indulge in alcoholic beverages, I have found less than ten out of every hundred indulging to excess.

Now in the opinion of many men, not swayed by fanatical views, this crying evil of intemperance may best be uprooted by the reform, rather than by the abolition, of the liquor traffic. And in seeking the means of carrying this reform into effect, they would scarcely agree with Dr. Hagan when he states that this great moral change would "operate by violent revolution to extremes". Nature may indeed operate in this violent manner. But man, with his extremely limited powers, attempts, by the use of his reason, to harness the forces of Nature and deprive them of some of their violence. Unlike Nature, man operates according to the dictates of reason and strives to accomplish great results without recurring to violent measures. Such measures are always unpleasant and abhorrent, and the anti-Prohibitionist is trying to avoid them. He cannot see why they are necessary in the moral order, just because they seem to prevail in the physical. Dr. Hagan may be correct in affirming that "violent revolutions to extremes are a fundamental law of Nature herself", but, I believe, in the physical order only. His reference to the political world will hardly bear the light of keen investigation. No one, for instance, would ever say that our present form of government, by the people and for the people, was brought into being over night. It is the product of many centuries of slow and imperceptible development. Regarding his example of the moral regeneration of sinners, one could only say that he has been guilty of a *lapsus pennae* in assuming that this sudden change is to be considered as confirmatory of this fundamental law of Nature.

Dr. Hagan hopes that, by introducing Prohibition, the excessive use of drink will be done away with and that the sane use of alcoholic beverages will later on be introduced again. But I rather incline to the belief that if the pendulum swings to Prohibition now, it will later on inevitably swing back to even grosser intemperance. Extremes beget extremes.

In attempting to point out a pitfall in Dr. McNamara's line of argumentation, Dr. Hagan seems to have fallen into a deeper one. Dr. McNamara asks very properly how the virtue of temperance could be practised if Prohibition were introduced; and Dr. Hagan answers that if total abstinence is a virtue on

the part of an individual, why not if proceeding from a whole nation? The answer to this question is not difficult to find. One might summarize it briefly by saying that Prohibition would attempt to *force* a man to abstain from alcoholic beverages, while total abstinence allows him the exercise of his free will. In the one there could be no exercise of virtue because the choice is not free and unhampered; in the other, virtue is constantly practised because it is man's free will that prompts him to abstain. Dr. Hagan seems hopelessly to confuse the entire issue when he asks this question, because total abstinence on the part of the individual cannot be compared with national Prohibition. As we have seen, total abstinence is the voluntary abstaining from alcoholic beverages. Prohibition would mean the disuse of them under compulsion. Is there no difference between the two? Does Dr. Hagan really confound the one with the other? If so, we are merely beating the air, and shall never arrive at any definite conclusion in this discussion. In my opinion, the two measures are separated by a wide chasm. The one is a virtue, highly commendable, applicable to an individual, but not to be forced on any one, much less upon a nation. The other lacks the essential elements of virtue, and can be introduced only by the application of external force, and will be observed only through the continual use of police and prison.

Dr. Hagan had stated that he was confining himself to plain arguments and not rhetoric. But surely he must have made temporary use of rhetoric when he recommends that we "hesitate before consenting to shield the saloon behind the Church, the bar behind the Altar, the liquor-dealer behind the Priest". There is no such disposition on the part of the anti-Prohibitionists. On the contrary, they are just as zealous in their denunciations of the loose saloon and disreputable bar as their Prohibiting Brethren, only perhaps not so violent. They appreciate the evils of the situation and, far from trying to cloak these evils, they are doing all in their power to remedy them. But they maintain that it is not necessary for the Catholic Church to lock arms with the Prohibitionist movement in order to accomplish this result. They are broader of vision and have a keener insight into human nature. And while they are not willing perhaps "to strike a blow for the security of the

American saloon," they are nevertheless eager "to go over the top" in defence of that choicest of God's gifts, personal liberty. They will never countenance intemperance nor frown on temperance; they will denounce the one and extol the other in season and out of season; they will separate the bar from the Altar, the saloon from the Church, the liquor-dealer from the Priest, and they will attain these results without plunging into any excessive measures. They will avoid the Scylla of Prohibition without falling into the Charybdis of intemperance.

A TEETOTALLER.

DIOCESAN ORGANIZATION.

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the June number of the REVIEW there appeared a letter brimful of interest and importance, on the waste of time, effort, and money in our conduct of church affairs. Your correspondent, who signs himself "Observer", touched a subject that I have heard discussed among priests times out of count. Now, I said delightedly to myself, on reading the timely communication, the Editor will get a bagful of suggestive letters from all over the country, and as a result of the exchange of thought we shall reach some very real practical improvements in our external ecclesiastical organization. To my dismay, the July issue contained no letters on the fruitful theme. Was it that the number was prepared before the letters had a chance to come in? Whatever the reason, I was satisfied that the question itself was so vital that the chance to discuss it would not be allowed to pass. Of course, most of us are slow to get into print, and we would all rather talk than write. Your other readers were sitting back expectant, like myself, waiting for "George to do it", so that we might take up the points for debate and criticism, with our cigars after dinner. It has been the same with other topics, which should have elicited a correspondence full of interest and value. Where, so well as in these pages, shall the priests of America meet for friendly conference, for the winnowing of the chaff from the corn, for the exchange of ideas on systems that are outworn and on new methods that have been tried and found fit?

After this preamble, let me give, very briefly, some thoughts that the June letter on diocesan organization set going again in my clerical circle, and in others too, I have no doubt.

Consider the waste of money in our present method of purchasing supplies for the several parishes and institutional plants. It has often been suggested that each diocese should have its own purchasing agent, just as all the large industrial corporations have. The bulking of orders for the thousand and one articles needed in our churches, schools, orphan asylums, and other charitable institutions would effect a real economy. If these goods were bought under contract, and according to standard, the price would be twenty-five to forty per cent less than it is under the present extravagant plan of individual purchase. This percentage of saving was worked out for me by the purchasing agent of one of the largest corporations in the United States, just before the war. *Mutatis mutandis*, the figures to-day show the same result. I do not wish now to discuss why we have not heretofore adopted this common-sense plan of employing a diocesan purchasing agent. The obstacles in the way, such as traditions, pastoral individualism, lack of initiative or ordinary business foresight on the part of the authorities, will each be removed, as we come to realize the injustice of the existing wasteful system.

A few items may be instanced to show the economy of the services of a diocesan purchasing agent. Pencils, such as are used by the children in our schools, could be purchased before the war for eighty-five cents a gross, and in very large quantities for even less. At the price most of our schools were paying for these pencils at that time, they were actually throwing away seventy-five cents of every dollar. Or take Mazda lamps. An order by one diocese could be given for, say, 10,000 lamps, of standard sizes, in standard packages, and then shipped to any part of the diocese, at a clear saving of twenty-five per cent. Repairs to plumbing, roofs, and painting, paperhanging, decorating, furnishing of school desks, and what not, under the supervision of the purchasing agent in the diocesan office, would be very economical. These items are random selections out of thousands—school supplies, candles for the churches, altar wine, etc., etc. Instead of every priest for himself, each paying all sorts of prices for all sorts of quality,

and the waste of time and effort in selecting, and the multiplication of express and transportation charges, there would be benefit all round, and a big dividend for the charities of the diocese.

I know a priest who, by a little laudable enterprise, saves one hundred dollars a year in the purchase of books for his personal use. Multiply this by the number of priests in one of our larger dioceses, and the result runs into hundreds of thousands of dollars. In addition, he orders several thousand books for other uses, at a discount of from twenty to forty per cent, through a fair trade agreement with a big publisher. A diocesan institution reaps the benefit of his saving. A kindred source of economy here suggests itself by stopping the squandering of church funds on all manner of printing. Much of it could be standardized and let under contract, thus avoiding the meaningless expense of duplication in typesetting, and the rest, not to speak of the poor, tasteless work when done. Another useless angle of this expenditure of money for printing is found in the occasional duplication of diocesan weeklies, each with its staff of editors, reporters, plant equipment, and overhead expenses, to report the same news, in the same way, for the same reading public.

There is also the interest question. We borrow small amounts of money at six per cent, whereas large loans could have been procured for four per cent. If all of the proposed sum were not needed at once, some of it might be reloaned until required; or, better, the lending institution might be asked for, say $500,000 for the year, on approved risks, with the understanding that five or fifty thousand of the amount would be called on from time to time during the twelvemonth. The banks would let the money out in that way, and so there would be a margin of at least one per cent of the interest saved for diocesan purposes. Another financial economy could be forecast in the refunding of the debts of a diocese. Some sees have a debt of more than five million dollars. Their debts of this size could have been bonded, before the war, at three per cent, on such gild-edge security as ecclesiastical property affords; and the saving between bond rate of interest and the loan interest would yield a handsome sum of money for the Catholic charities of the district every year.

Some of my friends would have each diocese carry its own insurance on its church property. They say that most, if not all, of the objections to this scheme would be met if the plan was adopted piece-meal. Insure, say, ten per cent of the buildings each year in the diocesan company, and so gradually withdraw ten per cent annually from the old-line companies. But I am not disposed to favor the project, especially in view of the feasibility and advantages of having an insurance agent, in the diocesan purchasing agent's office, take over the insurance business of the diocese. Besides the incomparable benefit of having hundreds of dollars of the annual premiums revert in this way to the diocese, there would be the satisfaction of knowing that the policies were written in the safest companies, with all the necessary safeguarding clauses, that the insurance had not been allowed to lapse, and that each building was neither over nor under insured. Why should these boons be forfeited for mere considerations of traditional procedure or pastoral favoritism? The simple fact is that, in this item of insurance and of the others I have mentioned or might have enumerated, there is a woful squandering of money that, without exaggeration, counts up to many millions yearly in our several dioceses. Our American Catholic charities could be amply provided for by the funds that are thus frittered away. Is it not a simple matter of honest stewardship to consider well this richly suggestive theme.

EXPERTO CREDE.

II.

To the Editor, THE ECCLESIASTICAL REVIEW.

I would like to add a word, in all sincerity and free from personality, to the controversy started by "Observer" on our spendthrift church management. I regret that I must endorse his statement that "year after year magnificent churches and parish plants are erected in plain view of other splendid edifices that have fallen to decay through lack of funds to keep them up".

Catholics are not divided into separate parishes for the express purpose of parochial rivalry, but in order to facilitate their efforts in doing something for God. Briefly, God is our great employer, and all of our worldly resources must be ad-

ministered to the best interests of our employer; otherwise we are unfaithful to our trust. That this idea is radical in the Catholic heart is evidenced by the solidarity of Catholic peoples contributing their money to alleviate the sufferings and to further the interests of the Church in parishes other than their own. Missions, home and foreign, contributions for Catholic war work, the erection of national shrines, and a hundred other activities, all witness to this fundamental fact that we are brethren dwelling together in unity, all having the same faith, partaking of the same sacraments, and united under one head, and working toward the one great end.

Side by side with this great fact, however, there is abundant evidence that in too many places such an idea has not penetrated, or not penetrated far enough. Our Catholic people are generous, eminently generous, and one of the great motive forces of their generosity is the economy which is practised in the distribution of their alms. They see our religious orders of men and women administered with a surprising outlay of energy and with splendid efficiency, yet with a minimum of expense.

As the tendencies of the modern world have an influence on prelates and people, the great body of the faithful are now beginning to investigate the meaning of that great watchword of Mammon, called "efficiency", and they want to know what becomes of their dollar contributed to the monthly collection. They contribute to charity, but will they contribute for long, or generously, when they see, for instance, four sets of diocesan offices, all with their suites of expensive rooms, and furniture, and telephones, and staffs, all drawing salaries, which someone must pay? We have missionary societies, each with its office, each with its telephone, each with its stenographer, each with its office force, each with its overhead expense in the way of salaries. We have charitable agencies, or clearing-houses of our diocesan charities, each with the same equipment, more or less expensive, and each supported by the contributions of people who expect economy to be practised.

Again, in many cities there is an unnecessary multiplication of churches. It is not too rare to see within a few city blocks, scarcely a mile, no less than four churches. In one western city, there are three churches in four blocks, not one of them

crowded, and scarcely a sufficient reason for more than one church; they are all fed by one car line, which passes by their doors.

Still another instance of parochial pride and jealousy is the waste of money in building up a monument to Father John and spending upon it a fortune for a church that will burden the parish with debt for a generation, and all the while leaving districts of the parish without adequate church or school accommodation. At times expensive churches are erected on the very edge of a parish, with the pastor in the adjoining parish, perhaps justly, complaining, and refusing to adjust the lines without a struggle; whereas the people on the remote edges are without the means to get to church. Large sums are spent on the adornment of city parishes, in the downtown sections of the city, which will sooner or later be overrun with business, and thus be depleted of their population. The changing character of American cities is proverbial, and it is impossible to forecast the development of any of them. Why this utter waste of funds on church decoration, which cannot be recovered when the property is sold? There are many American cities in which the cathedrals have been torn down, sold, or removed to other quarters, within the last ten years. In a dozen other cities the same thing will occur. Nevertheless it is not rare to see great fortunes being spent on cathedral fabrics in our cities. Sooner or later, and soon at the latest, these will find themselves in a network of trolley cars, elevated and subway lines, and noisy with the hum of Babylon and Mammon and iniquity.

Often an attempt is made to practise economy, but false economy, in violation of every rule of good sense. For instance, Father X is sent to start a new parish. He wishes to save money, so he does not buy sufficient ground; he wants to make a good showing, so he erects what he calls a temporary church, spending on ground and building, say, from ten to twenty thousands dollars. The parish grows, as every parish must grow in a residence district, due to the attraction of a church, and in a year or so Father X finds he has outgrown his temporary and unsightly hall; so he gets permission to buy a few more lots. Sometimes he can get them next to his property, but often they are bought up, and now he has to go

across the street, or to the next block, and start all over again, and abandon the property on which he has expended so much. If even then he could look ahead a little and not make the same mistake, it might be forgiven, but it frequently happens that he sins again, only on a larger scale. He wants a big church, and will let his school wait for a few years, and so he increases his debt, and starts again a temporary combination structure of church and school, turning over the old frame hall to the Men's Lyceum or the Boys Brigade, only in a few years to see his parish outgrowing him, and the necessity confronting him of erecting a real church and a real school. But by this time his debt is so high that the diocesan authorities are terrified, and well may they be. He has spent three or four hundred thousand dollars, and he has nothing to show for it but a couple of monstrosities without a single redeeming feature, one of them his combination building, the other his huge debt, which ages him before his time, makes him a preacher of money, angry with his people, and turns them from the religion that was designed to be a comfort and a consolation for them.

All this could have been avoided, as " Observer " points out, by having a well-studied group plan of diocesan and parish buildings, thought out by experts, and at the disposal of the diocesan authorities, and imposed upon all parishes in growing centres. It is idle to say it cannot be done. The diocesan authorities can impose priests on parishes; they certainly can impose buildings; and the people will welcome a good building or group of them for their parishes just as much as they welcome the appointment of a good priest.

" ZELUS."

EXACTING OR DEMANDING FEES.

Qu. The Code of Canon Law explicitly states that the minister of a sacrament may not exact or demand anything except the statutory fee. Does this mean that, while he may not demand more than the fee, he may insist on the statutory fee being paid?

Resp. The Code (Canons 736 and 1507) merely provides that nothing over and above the statutory fee may be demanded or exacted. The minister has no more right now than he had

formerly to insist on a fee being paid when the parties concerned are unable or even unwilling to pay. Common sense, considerateness, care to avoid scandal, and the semblance of simony, are as important now as they always were. The new law does not change matters at all.

THE VIRTUE OF TEMPERANCE.

Qu. In the prevalent discussion of Prohibition we are often reminded that Temperance, not total abstinence, is a virtue. Could you throw light on the true nature of Temperance by referring us to an authoritative definition of that virtue? There is so much written about it that is vague and unsatisfactory.

Resp. Moral theologians (for example, Lehmkuhl, I, 870) treat at length of the virtue of Temperance, its constituent parts, its obligations, the sins by which one may offend against it. The starting-point in all these treatises on Temperance is the definition given by St. Thomas in the *Summa Theologica* (*Secunda Secundae*, Q. 141, Art. 2.) "Temperantia . . . refrenat appetitum ab his quae maxime alliciunt hominem." The broad principle on which St. Thomas rests the doctrine of Temperance is stated as follows: "Omne id quod contrariatur ordini naturali est vitiosum. Natura autem delectationem apposuit operationibus necessariis ad vitam hominis." The use, consequently, of those things which are necessary for the life of the individual or of the species must be subordinated to the "good of reason" (*bonum rationis*). The virtue of Temperance enables one to avoid both defect and excess, namely to renounce all the pleasure or enjoyment with which nature has endowed certain acts, when there is a reasonable motive for doing so; or to perform those acts in such a way that the pleasure with which they are accompanied is not allowed to "entice" one from the "good of reason", which should be the aim of deliberate human action. Hence abstinence, sobriety, and modesty—chastity, are parts of the virtue of Temperance, and, in general, consist in the maintenance of that moderation which subordinates material enjoyment to natural good. The principles laid down by St. Thomas justify on the one hand the abstaining from natural enjoyment on acccount of a greater good, either spiritual or temporal. In this context he approves

the conduct of athletes and soldiers who practise temperance for a merely temporal end. On the other hand these principles condemn the condemnation of all enjoyment: "Delectatio fugienda est ad vitandum peccatum, non totaliter, sed ut ultra non quaeratur quam necessitas requirit."

SHOULD WOMEN COVER THEIR HEADS IN CHURCH?

Qu. It is well known that St. Paul considered it a disgrace for a woman to appear in church with head uncovered. But, apart from this Scriptural injunction (I Cor. 11), is there any regulation in the matter? Has the Church ever legislated in regard to it, or have we merely the tacit approval by the Church of a universal custom?

Resp. In Oriental countries our missionaries have, at times, found it difficult to introduce this custom and, in insisting on the observance of it, have had occasionally to meet with opposition from local or national prejudice. The S. Congregation of the Propaganda in an instruction addressed to the Vicars-Apostolic of China, 18 October, 1883, urges them to introduce *sensim sine sensu* the custom by which women "are obliged to veil their heads when they approach the Sacraments of Penance and the Holy Eucharist". There is also a decree of the S. Congregation of Rites, 7 July, 1876, which returned an affirmative answer to the query: "Num mulieres sacris functionibus adstantes vel etiam private orantes, per fenestram quae intus Ecclesiam, interjectis transennis, inspicit, teneantur caput velare?"

THE FACULTY OF BINATING.

Qu. I am authorized to binate every Sunday. Would I have this privilege in case a strange priest would step in on Sunday and ask to say Mass? It often happens that the visitor is fatigued owing to the fact that he is traveling; sometimes he is in a hurry. Am I, in those circumstances, allowed to ignore his presence and use my privilege of binating, or should I insist that he celebrate one of the regular Masses?

Resp. The privilege of binating on Sundays and holidays of obligation is granted by the bishop *ex gravi causa* and in favor of the congregation, that they may have every reasonable

facility to fulfill their obligation of hearing Mass. The Code of Canon Law expressly states (Can. 806, n. 2): "Hanc facultatem impertiri nequit Ordinarius, nisi cum, prudenti ipsius judicio, propter penuriam sacerdotum, die festo de praecepto notabilis fidelium pars Missae adstare non possit." The question, however, whether the condition *penuria sacerdotum* occurs when a visiting priest happens to be available, has not been settled in the new legislation. There is a decree of the S. Congregation of the Council (10 May, 1897), which declares that the Ordinary may not, without special faculties from the Holy See, grant the privilege of binating when there are several other priests (habitually) resident in the parish who celebrate in private oratories, etc. When it is question, however, of a transient, most authorities hold that, if he declines to celebrate one of the regular Masses and cannot in any way be compelled by the bishop to do so, the pastor or other resident priest may use his faculty of binating. For the rest, the tenor of all recent instructions to bishops in this matter has been on the side of a reasonably liberal interpretation of the phrase *gravis necessitas*.

MASS "PRO POPULO" MAY NOT BE ANTICIPATED.

Qu. Would you kindly inform me whether a pastor in the United States who is bound *ex justitia* since last Pentecost to apply Mass on Sundays and some other days for the people, can acquit himself of this obligation by saying the Mass on Saturday or Monday, thus leaving himself free to offer the Sunday Mass for some other intention?

Resp. The obligation of offering the Mass *pro populo* is regarded by all authorities as definitely *personal, local*, and *temporal*; that is to say, the Mass must be offered by the pastor himself, in the parish church, and on the day itself.[1] This, of course, does not exclude the case of physical or moral impossibility, in which the pastor may discharge his obligation through another, or on a subsequent day, or in a different church. Again, there may be indults granted in the matter. Apart from these exceptions, the pastor does not fulfill his obligation by anticipating it on Saturday or postponing it until Monday.

[1] See Lehmkuhl, II, 263.

THEY ARE CANONICAL PASTORS.

Qu. In the ECCLESIASTICAL REVIEW for July, in the Conference "Pastors, not Missionary Rectors", the statement is made that all dioceses are divided into parishes and quasi-parishes. Pastors are obliged to say Mass *pro populo;* but, what about quasi-pastors? Priests in charge of foreign language or so-called national churches are not pastors: bishops, in appointing them, often say: "Take care of such and such a place". They are only quasi-pastors, and, consequently, are not obliged to say Mass *pro populo.*

Resp. Our correspondent is clearly under a misapprehension in regard to the legislation of the Codex. Quasi-parishes are no longer recognized as divisions of a diocese, but only of a vicariate or prefecture apostolic. This is plainly the meaning of Canon 216. The Canon furthermore provides that, in the future, parishes for people of different languages or nationalities may not be constituted in the same territory without special indult from the Holy See. The contention, therefore, that rectors of churches which have been organized for the benefit of a foreign-speaking congregation are not pastors and are not obliged to say Mass *pro populo,* does not hold The lack of formality in the manner of making the appointment is not peculiar to parishes of this kind. It would seem, however, that, for the future, Canon 1444 would require the observance of greater formality in appointments to parishes, unless, as the Canon itself provides, the bishop *justa ex causa* dispense in writing from these formalities. The Canon reads: "Missio in beneficii possessionem fiat secundum modum jure peculiari praescriptum, vel legitima consuetudine receptum, nisi justa ex causa Ordinarius ab eo modo seu ritu expresse in scriptis dispensaverit; quo in casu haec dispensatio locum tenet captae possessionis."

MAY PYX AND BURSE BE KEPT IN TABERNACLE?

Qu. In some large city parishes there are a great many "Communion calls". In a few places the sick-call pyx is prepared by the celebrant at Mass and the pyx containing the Blessed Sacrament enclosed in his sick-call burse: the whole being left in the tabernacle until the priest is ready to start on his calls. Is it permissible to put the common sick-call burse in the tabernacle?

Resp. The Rubric according to which the tabernacle should contain nothing else but the Blessed Sacrament is interpreted to mean that it should not contain "holy oils, relics, or anything else, however sacred". "But," says O'Kane (n. 612), "this does not exclude the pyxis, or other sacred vessel destined to hold the Blessed Sacrament, though not actually containing it." Some authors understand this to mean the pyx or ciborium, but not the burse in which the pyx is commonly carried. Others believe that there is no reason why the pyx containing the Blessed Sacrament may not be enclosed in the burse and kept in the tabernacle.

MASS "PRO POPULO", DURING RETREAT.

Qu. If a suppressed feast occurs during the annual retreat of the clergy, what is a pastor to do who is obliged to offer the Mass *pro populo?* Must he have the Mass said by someone else, or can he postpone the obligation?

Resp. The S. Congregation of the Council was requested (14 December, 1859), to solve the *dubium*: "Utrum parochus pia peragens exercitia secessus ecclesiastici . . . Missam die festo . . . non celebrans, teneatur Missas hoc tempore non celebratas pro populo deinceps supplere?" The answer given was, "Teneri die statuta per alium, citra speciale indultum Sanctae Sedis". When, therefore, the pastor is on retreat and an assistant or several assistants remain at home, he is obliged, apart from special indult, to have the Mass said by one of the assistants or some other priest. When, however, all the priests of the diocese are on retreat at the same time, we think that the pastor is *legitime impeditus* on the day to which the obligation is attached and satisfies his obligation by offering the Mass at a later time.

WHEN IS BIGAMY A RESERVED CASE?

Qu. In some dioceses bigamy is a reserved case. In ecclesiastical parlance, what sort of bigamy is meant? It would not seem to be *similitudinaria*, because this term is applied only in the case of those who are in holy orders or professed religious. It cannot be *bigamia interpretativa*, because this term is used for a single marriage, for instance, that of a widow. It cannot be *bigamia vera*, because this means taking two wives successively and validly. To put a concrete

case, would a man incur the censure who, while his wife is living, takes another partner as "common law wife"?

Resp. The distinctions cited, *similitudinaria, interpretativa,* and *vera,* are introduced in the matter of irregularity which arises from bigamy. The evident intent of the reservation was to cover the case of one who, while his wife still lived, went through the form of marriage with another woman. There should, in our opinion, be what the canonists call a *species matrimonii,* some civil or religious ceremony or contract. The man who lives with a woman as his common law wife while his wife still lives, commits adultery; but, unless there was some kind of marriage contract, we do not think that he would incur the reservation. The reason for this is the principle formulated by moral theologians: "Reservatio est quid odiosum, ac proinde est strictae interpretationis." If the bishop who reserved the sin of bigamy expressly included the case of a man who takes a common law wife while his wife still lives, it would, of course, be quite a different matter.

EASTER COMMUNION OUTSIDE ONE'S PARISH CHURCH.

Qu. How do we stand now in the matter of the obligation to receive Communion at Easter in one's own parish Church? Did not Pius X abolish that condition and leave the faithful free to receive Easter Communion in any church? On the other hand, the new Code of Canon Law still mentions Communion in the parish church.

Resp. In keeping with the general spirit of his legislative acts, Pius X, in order to facilitate the reception of Holy Communion as part of the annual Easter duty, removed the restriction by which it was forbidden to distribute Holy Communion in non-parochial churches on Easter Sunday, and in other enactments made it clear that the clause "in one's own parish church" is no longer part of the law concerning the Easter duty. The clause is, in fact, omitted from the formulation of the law in Canon 859, n. 1, of the new Code. At the same time, the Canon adds (n. 3): "Suadendum fidelibus ut huic praecepto satisfaciant in sua quisque paroecia." The place of reception is, therefore, not of obligation, although from the sentence just quoted it is clear that, unless there is some good reason, the Easter Communion should be received in one's own parish.

COMMUNION PLATE TOLERATED.

Qu. Quite recently I came across the following rule adopted by the Plenary Council of Latin America and approved by the Holy See: "Permittitur catinum, seu patina specialis ad usum fidelium ad sacram synaxim accedentium, dummodo omnino etiam quoad formam distincta sit ab ea qua sacerdotes utuntur in sacrosancto Missae sacrificio, toties quoties inspicienda et purificanda, decentique in loco vel in speciali bursa prope tabernaculum, non autem in ipso tabernaculo asservanda." Does not this contradict what Monsignor Meehan held on this subject in an article in the REVIEW some months ago?

Resp. On the contrary, it plainly confirms what Monsignor Meehan says in the REVIEW for January 1917. His position is that the Communion plate may be used, although he prefers the Communion cloth. The law enacted by the Plenary Council of Latin America is permissive, so far as the use of the plate is concerned, and lays down no obligation or rule except as to the shape, purification of the plate, and the place in which it should be kept.

SPECIFYING THE MASS INTENTION.

Qu. A parishioner gives his parish priest a stipend for a Mass according to his (the parishioner's) intention. The priest, who has already accepted as many obligations to say Mass as he can attend to, gives the stipend to a brother priest. Is it sufficient for him to say: "Say Mass *ad intentionem dantis*"? Or, should he give the name of the parishioner?

Resp. The priest who, in this case, celebrates the Mass *juxta intentionem dantis* undoubtedly discharges his obligation in justice, because there can be no doubt as to the individual determination of the donor of the stipend. It is, however, earnestly to be recommended that the specification of the Mass intention be made as explicit as is humanly possible. If there is no reason why the parish priest should not give his fellow priest the name of the parishioner, he should give the name. If, however, the parishioner had declared his intention, "for the recovery of a sick person," "for a friend who is in difficulties," or no matter what else it may be, the parish priest would do well, in case he has noted down the intention, or recalls it, to communicate it to the priest who is to celebrate the Mass. These matters, be it said for the benefit of the scrupulous, are

not of the essence of the obligation *in justitia*; they are, however, matters that deserve the earnest attention of those who are concerned. (See REVIEW, Vol. XLII, page 745.)

IS ONE BOUND TO USE A PRIVILEGE?

Qu. The principle is well known, "Nemo tenetur uti privilegio". But how is it to be applied? For instance, a vicar general has the privilege of being addressed as "Monsignor"; may he, out of humility, decline the privilege, while retaining the office? Or a prelate has the privilege of using a third candle (*bugia*) at Mass; may he, out of humility, decline to use it, and say Mass like a "simple priest"?

Resp. The principle holds for individual privileges, or privileges granted to the person, not to the state or condition of dignity. In the latter case, when the privilege is granted to a class of persons, there are those who hold that a member of the class is bound by consideration for others of the class to use the privileges of his state or dignity. So, Fr. Nainfa in *Costume of Prelates* (p. 88) says: "When a privilege is granted to a class of dignitaries, each one of them is considered as bound to make use of the privilege: otherwise he wrongs the body of which he is a member." Nevertheless, we think that the obligation which rests on a vicar general of accepting *ratione officii* the title of Monsignor can never reach the proportions of a grave obligation.

WEARING STOLE DURING SERMON.

Qu. Is there any rubric to justify the wearing of the stole by a bishop or a priest while preaching? Is there any decision against the custom?

Resp. There is no explicit rule in the rubrics of the Mass prescribing the use of the stole during the sermon. There are, however, decrees which approve the custom. For instance, in 1831 the S. Congregation of Rites was asked, "Debentne episcopi et sacerdos concionem habentes adhibere stolam?" To which the answer was given (Decree n. 2682, ad 21): "Servandam esse immemorabilem consuetudinem". It will be noted that the *dubium* includes bishops as well as priests. The custom in the United States seems to be that bishops do not wear the stole while preaching.

Ecclesiastical Library Table

RECENT BIBLE STUDY.

The Itala of St. Augustine.

I. The Old Latin Group. After a great deal of discussion as to whether the Old Latin is a single version in various recensions or a loose designation for several independent pre-Hieronymian translations of the Bible, textual critics of the Latin versions of the Bible have presented few results more certain than those reached by Augustine and Jerome.

1. *According to Augustine.* In his first exegetical work, *De Doctrina Christiana,* begun in 397 and finished in 426, St. Augustine lays down that genetic evolution of the Old Latin versions to which critics are now coming round. Greek was little known in the Roman province of Africa. The pericopic reading of the Scriptures in public was not generally understood. Private reading thereof was precluded. Naturally there arose various independent translations of different books of the Bible, which were done into Latin to meet the ritual and devotional needs of communities and of individuals. The result was a multiform and manifold Latin version that varied much in accuracy of translation and attractiveness of style. Such is the state of things that the great exegete finds at Hippo Regius:

> Qui Scripturas ex Hebræa lingua in Græcam verterunt numerari possunt, Latini autem interpretes nullo modo. Ut enim cuique primis fidei temporibus in manus venit codex Græcus, et aliquantulum facultatis sibi utriusque linguæ habere videbatur, ausus est interpretari.[1]

It is on this account that Augustine sends the exegete back to the original Hebrew of the Old Testament, and Greek of the New, "si quam dubitationem attulerit Latinorum interpretum infinita varietas".[2] For it is impossible to find out an author's meaning save from his own original language, whenever that meaning has been variously interpreted according to the variable exponent of the judgment of translators:

[1] *De Doctrina Christiana,* ii, 11; P. L. 34:43.
[2] Ibid., II, 11; P. L. 34:42.

Quoniam et quæ sit ipsa sententia, quam plures interpretes pro sua quisque facultate atque judicio conantur eloqui, non apparet nisi in ea lingua inspiciatur quam interpretantur; et plerumque a sensu auctoris devius aberrat interpres, si non sit doctissimus. Aut linguarum illarum, ex quibus in Latinam Scriptura pervenit, petenda cognitio est; aut habendæ interpretationes eorum qui se verbis nimis obstrinxerunt,—non quia sufficiunt, sed ut ex eis veritas vel error detegatur aliorum, qui non magis verba quam sententias interpretando sequi maluerunt.[3]

Other such testimonies were long ago gathered from the writings of Augustine by Ziegler,[4] to prove that many and varied translations made up the pre-Hieronymian Old Latin group at the time of the conversion of the mighty champion of grace and free will.

2. *According to Jerome.* The prefaces of St. Jerome to the various books of his Vulgate often refer to this "interpretum infinita varietas". At times he assumes that there was an ancient and accurate Latin version which has been corrupted in the course of time. He undertakes either to sift out the true from the false readings, or to forge a new translation upon the anvil of the old:

Cum pro varietate regionum diversa ferantur exemplaria, et germana illa antiquaque translatio corrupta sit atque violata, nostri arbitrii putas aut e pluribus judicare quid verum sit aut novum opus in veteri opere cudere.[5]

Two prefaces to Job are extant. In one St. Jerome lays sledge-hammer blows upon the heads of the benighted opponents who find fault with his Vulgate and prefer their Old Latin versions, beautifully written with gold and silver letters upon purple parchment, but preserving a corrupted text:

Audiant quapropter canes mei, idcirco me in hoc volumine laborasse, non ut interpretationem antiquam reprehenderem, sed ut ea quæ in illa aut obscura sunt, aut omissa, aut certe scriptorum vitio depravata, manifestiora nostra interpretatione fierent. . . . Habeant qui volunt veteres libros, vel in membranis purpureis auro argentoque descriptos, vel uncialibus, ut vulgo aiunt, litteris onera magis exarata

[3] Ibid., II, 14; P. L. 34:44.

[4] *Die lateinischen Bibelübersetzungen vor Hieronymus* (Munich. 1879).

[5] *Præfatio in Librum Paralipomenon.*

quam codices; dummodo mihi meisque permittant pauperes habere schedulas, et non tam pulchros codices quam emendatos.

We have previously cited, from the *Epistula ad Damasum*, the famous: "Si enim Latinis examplaribus fides est adhibenda, respondeant quibus; tot enim sunt exemplaria pæne quot codices".[6]

In the foregoing citations, St. Jerome seems to have in mind one Old Latin version, which has not been preserved in its original form, but has evolved into a multitudinous array of recensions. And yet, at times, he clearly refers to a variety of Latin translations. Witness the preface to his translation from the Lxx of Proverbs, Ecclesiastes, and Canticles:

> Nec non etiam illa, quæ *imperiti translatores* male in linguam nostram de Græco sermone verterant, oblitterans et antiquans, curiosissima veritate correxi.[7]

Witness, also, his words to Damasus. While critically examining Isaias 6: 1-9, he defends the Lxx reading Ἰδοὺ ἐγὼ εἰμι, and retains the divine name *Ego Sum*, although it is vitiated by the omission of *sum* in the Old Latin "because of the variety of the translators":

> Unde propheta purgatus a vitiis ausus est dicere, ecce ego sum, licet in Latinis codicibus *propter interpretum varietatem* "sum" non sit adpositum.[8]

It is noteworthy that here, as elsewhere in his commentaries, a reading is preferred by Jerome, which does not appear in the Vulgate.

It may be that St. Jerome was as doubtful about the origin and evolution of the Old Latin version as he was in regard to the adoption by the Church of Theodotion's translation of Daniel instead of the Lxx. As to this substitution, he writes: "et hoc cur acciderit nescio".[9]

II. Burkitt's View of the Itala. Setting aside the discussion of the origin and evolution of the Old Latin from one or many

[6] Ecclesiastical Review, July, 1918, p. 98.

[7] P. L. 19:426.

[8] *Epistulæ*, xviii, 21; C. S. E. L., ed. Hilberg, Pars I (Leipzig, 1910), p. 102.

[9] *Præfatio in Danielem.*

translations, critics divide the extant Mss. of this text into three groups—the African, European, and Italian. The Italian type of Old Latin text has generally been supposed to be that denoted by St. Augustine as the Itala, his text of preference.[10] In recent years, a great deal has been said about this Itala, which, the Bishop of Hippo notes, "ceteris præferatur".

Reuss [11] once conjectured that the Itala of Augustine might be the first translation of the Bible made by Jerome from the Hexaplaric Lxx. This suggestion is pushed even farther by Professor F. Crawford Burkitt, University Lecturer in Palæography, Oxford, who thinks that by the Itala Augustine means the revision of the Vulgate which Jerome published in A. D. 383-405.[12] Samuel Berger, a French Protestant,[13] Zahn,[14] and Corssen [15] welcome Burkitt's venture as right in its direction. Mercati, Monceaux, Lejay, Méchineau, Jacquier,[16] H. A. A. Kennedy [17] all reject Burkitt's hypothesis as untenable.

Sir Frederick G. Kenyon, Director of the British Museum,[18] says:

> Prof. Burkitt's theory has not as yet met with either acceptance or rejection, and indeed neither is possible without a detailed examination of the Biblical quotations in Augustine's later works; but the case in its favor appears strong.

Dr. K. Lake, of Harvard University, thinks that Burkitt is correct:

> Augustine would probably use himself the text which he considered preferable, and beyond all doubt the text he was using in the *Doctrina Christiana* was that of the recently published revision of

[10] Cf. ECCLESIASTICAL REVIEW, July, 1918, pp. 89 ff.

[11] *History of the New Testament*, 5th ed., Eng. tr., vol. ii (Boston: Houghton, Mifflin & Co., 1884), p. 469.

[12] *Texts and Studies*, vol. iv, No. 3, "The Old Latin and the Itala" (Cambridge: University Press, 1896).

[13] *Bulletin Critique*, Sept. 5, 1896.

[14] *Theologisch. Lit. Bl.*, xvii, No. 31.

[15] *Bericht über die lateinischen Bibelübersetzungen*, p. 5.

[16] *Le nouveau testament dans l'église chrétienne*, vol. 2 (Paris: Gabalda, 1913), p. 118.

[17] *Hastings Dictionary of the Bible*, vol. iii (New York: Scribner's, 1900), p. 57.

[18] *Handbook to the Textual Criticism of the New Testament*, 2d ed. (London: Macmillan, 1912), p. 214.

Jerome. So that all that the passage means is that Augustine, who, as living in Africa, naturally termed Jerome's version the "Itala," considered it to be better than any of its predecessors.[19]

C. E. Hammond[20] does not disapprove of this opinion; though he takes the Itala as probably one of the Old Latin versions.

H. C. Hoskier[21] says that this conclusion of Burkitt is "novel and doubtless accurate".

1. *Witness of St. Isidore.* To win favor for his rather startling opinion, Burkitt preludes his study of the Itala[22] by citing the following passage from St. Isidore of Seville, A. D. 560-636:

> Presbyter quoque Hieronymus, trium linguarum peritus, ex Hebræo in Latinum eloquium easdem Scripturas convertit, eloquenterque transfudit, *cujus interpretatio* merito *ceteris antefertur; nam est verborum tenacior et perspicuitate sententiæ clarior*, atque utpote a Christiano interprete verior.[23]

In the above italicized words, the great Spanish Father draws upon the passage of *Doctrina Christiana*, which we have already quoted.[24] Herein Augustine rates the Itala as the best Latin Biblical text. But Isidore borrows from Augustine the very same phrases, in order to express his preference for the Old Testament Latin version of Jerome. Hence it would seem that Isidore thought Augustine's Itala was Jerome's Vulgate.

This specious argument of Burkitt,[25] caught the great critic E. Nestle in its meshes. He writes that Isidore "clearly understood by 'Itala' the work of Jerome".[26]

[19] *The Text of the New Testament*, 5th ed. (London: Rivingtons, 1911), p. 27.

[20] *Outlines of Textual Criticism applied to the New Testament*, 6th ed. (Oxford: Clarendon Press, 1902), pp. 58-59.

[21] *Concerning the Genesis of the Versions of the N. T.*, vol. 1 (London: Bernard Quaritch, 1910), p. 370.

[22] *The Old Latin and the Itala*, p. 54. Reuss, *History of the N. T.*, 5th ed., Eng. tr. (Boston: Houghton, Mifflin & Co., 1884), vol. ii, p. 469, errs in so citing Isidore; and seems to be a leading string to Burkitt.

[23] *Etymologiæ*, vi, 4; P. L. 82:236.

[24] ECCLESIASTICAL REVIEW, July, 1918, p. 98.

[25] *The Old Latin and the Itala*, p. 60.

[26] *New Schaff-Herzog Encyclopedia of Religious Knowledge*, vol. ii (New York: Funk & Wagnalls, 1908), s. v. *Bible Versions*, p. 121.

It is not at all clear that, in this high rating, Isidore understands "by Itala the work of Jerome." There is nothing about the Itala in the passage; and while Isidore rates Jerome high in words from *Doctrina Christiana*, he also draws upon a portion of *De Civitate Dei*, which underrates the Vulgate while overrating the Lxx. Here are Augustine's words:

> Quamvis non defuerit temporibus nostris *presbyter Hieronymus*, homo doctissimus, et omnium *trium linguarum peritus*, qui non ex Græco, sed *ex Hebræo in Latinum eloquium easdem Scripturas converterit*. Sed ejus tam litteratum laborem, quamvis Judæi fateantur esse veracem, Septuaginta vero interpretes in multis errasse contendunt. Tamen ecclesiæ Christi tot hominum auctoritati, ab Eleazaro tunc pontifice ad hoc tantum opus electorum, neminem judicant præferendum. Quia etsi non in eis unus apparuisset Spiritus, sine dubitatione divinus, sed inter se verba interpretationis suæ Septuaginta docti more hominum contulissent, ut quod placuisset omnibus hoc maneret, nullus eis unus interpres debuit anteponi. Cum vero tantum in eis signum divinitatis apparuit, profecto quisquis alius illarum Scripturarum ex Hebræa in quamlibet aliam linguam interpres est verax, aut congruit illis Septuaginta interpretibus, aut si congruere non videtur, altitudo ibi prophetica esse credenda est.[27]

We have set in italics the words that Isidore borrowed from Augustine. The entire fourth chapter of Isidore's *Etymologiæ* vi is based upon *De Civitate Dei* xviii, 43; and only one sentence does the borrower conflate in part from another source, the *Doctrina Christiana*. It cannot therefore be concluded that Isidore deemed the Itala, the Augustinian text of preference, to be the Vulgate; since he is using a passage in which Augustine rates the work of Jerome as inferior to that of the Lxx, i. e. to the Old Latin version.

2. *Witness of St. Augustine.* Against Burkitt's theory, the testimony of Augustine in *De Civitate Dei* is noteworthy. The master of theology was not well equipped with Biblical languages. He seems to have known some Punic, a Semitic language akin to Hebrew. Greek he read with difficulty. In praising the Lxx, he likely has in mind an Old Latin version thereof. At any rate, in *De Civitate Dei*, written A. D. 413-426, Augustine sets the Vulgate of Jerome below the Lxx in authority:

[27] *De Civitate Dei*, xviii, 43; P. L. 41: 603-604.

His rather learned work, though accepted by the Jews as accurate. the Septuagint translators maintain to have erred in many cases. In fact, the churches of Christ judge no one to be preferred to the authority of so many men, deputed for that great work by Eleazar the high priest of the time.

Why does Augustine prefer the Lxx, and consequently some Old Latin version of the Old Testament, to the Vulgate? Because he accepts as true the legend of the miraculous uniformity and the inspiration of the seventy, after whom the Septuagint is named. This fabulous story takes its rise from the apocryphal Letter of Aristeas (c. B. C. 200). It is witnessed to by Aristobulus (B. C. 170-150) in a passage preserved by Eusebius. Josephus[28] repeats the legend from Aristeas. Philo[29] omits the name of the author, but gives the story. Tertullian, St. Augustine, the author of "Cohortatio ad Græcos", St. Irenæus, and St. Clement of Alexandria accept the legendary yarn together with its later addition of the Divine inspiration of the Lxx. St. Jerome, with true critical spirit, rejects the whole legend as groundless.[30] Catholic scholars of to-day accept the verdict of Jerome.

3. *Argument of Burkitt.* First, in interpreting the word "Itala", Burkitt thinks it might in the fourth century mean Italian in a general sense, and need not have referred to North Italian. "Arnobius the African twice calls Latin *sermo Italus* . . . As opposed to the 'African codices' or the Greek Bible the Vulgate was 'Italian' to S. Augustine".[31]

H. A. A. Kennedy well replies: "Would not the fact, which Burkitt adduces, that the Vulg. Gospels were published under the auspices of Pope Damasus, have suggested, almost inevitably, the epithet 'Romana'?"[32] Moreover, while Rome was a Greek city, *Italus* likely referred to that part of Italy where the *sermo Italus* of Arnobius was spoken; and a century later, when Latin again dominated at Rome, an African might readily have continued to distinguish between *Romana* and *Itala.*

[28] *Antiquitates Judaicæ*, XII, 2.
[29] *De Vita Mosis*, II, 6.
[30] *Præfatio ad Pentateuchum;* also *Adversus Rufinum*, II, 25.
[31] *The Old Latin and the Itala*, p. 64.
[32] *Hastings Dictionary of the Bible*, iii, p. 57.

The main evidence upon which Burkitt relies, is the quotations from the Gospels that are found in *De Consensu Evangelistarum*, written about A. D. 400. St. Jerome had finished his revision of the Gospels in A. D. 383; and in A. D. 403, Augustine wrote him to disapprove of some changes Jerome had made in the Old Testament, and heartily to approve of the Vulgate Gospels: "Proinde non parvas Deo gratias agimus de opere tuo quod evangelium ex Græco interpretatus es, quia pæne in omnibus nulla offensio est". It was but natural, then, that Augustine would use the Vulgate Gospels in a work written three years before this letter to Jerome. That such was likely the case, we admit; though we think Burkitt a bit rhetorical in saying: "The evidence that the Gospel text in S. Augustine's great critical work de *Consensu Evangelistarum* was based exclusively on the Vulgate, is simply overwhelming".[33]

Take one instance of proof. In citing John 19: 4-16, Augustine "goes with the best text of the Vulgate against *f* 26 times, against both *f* and *vg*[34] three times, with *f* against *vg* not at all! And no known purely Old Latin MS. is so near to *vg* as *f*".[35]

It will not do to evade this evidence with Vogels by saying that the Gospel quotations of *De Consensu* have been assimilated to the Vulgate in MS. transmission. For no such assimilation of other New Testament books occurred in this work. Isaias is here used by Augustine five times in a text that differs from the Vulgate. Since Isaias was not assimilated by copyists to the Vulgate, it is gratuitous to assign such an assimilation of the Gospel texts in extant Mss. of the *De Consensu*. However, it may be, as H. A. A. Kennedy suggests,[36] that in *De Consensu* Augustine used an Old Latin Gospel text such as is seen in *f* and *ff2*.[37] This text is so very near to that of the Vulgate Gospels, as to make it feasible to admit the possibility of an assimilation thereof to the work of Jerome by copyists.

[33] *The Old Latin and the Itala*, p. 58.

[34] *f* stands for *Codex Brixianus* 6th cent., Old Latin; *vg.* means Wordsworth and White text of Vulgate.

[35] *The Old Latin and the Itala*, p. 74.

[36] *Hastings Dictionary of the Bible*, ii, 57.

[37] *Cod. Brixianus*, 6th cent., and *Cod. Corbeiensis*, 5th cent.

After weighing the evidence adduced by Burkitt, we cannot see that he has proved any more than Kaulen [38] allowed, namely the occasional use of Jerome's Vulgate Gospels by Augustine. The learned Benedictine P. Sabatier [39] came to this same conclusion:

> Leve etiam modicumque est quod suppeditarunt libri *de consensu Evangelistarum*. Collatis namque his Augustini libris cum Vulgata nostra, utraque interpretatio una et eadem esse visa est; quod tamen de unis accipiendum est Evangeliis, quorum Augustinus interpretationem ab Hieronymo adornatum sic adhibuit, ut nihilominus alios Scripturæ libros, tam ipsius novi quam veteris testamenti, juxta antiquam lxx interpretationem laudarit. Hinc quamvis nullas Evangeliorum ex eo libro, plurimas tamen Actuum Apostolorum, necnon et Epistolarum et Apocalypsis sententias a Vulgata nostra discrepantes reperimus nec prætermissimus.

Souter [40] and Nestle [41] admit the use of Jerome's Gospels by Augustine. More we cannot admit. The rest of Augustine's Bible still remains to us, as H. A. A. Kennedy says [42] "a most variable quantity". And to conclude, from this occasional use of the Vulgate Gospel by Augustine, to the identification of the Itala with the Vulgate, is drawing a conclusion that is not in the premises of Burkitt's evidence.

WALTER DRUM, S.J.

Woodstock College, Maryland.

[38] *Handbuch zur Vulgata* (Mainz, 1870).

[39] *Bibliorum Sacrorum latinæ versiones antiquæ seu Vetus Itala* (Rheims, 1739-1749; reprinted Paris, 1757), *Præf.* ad vol. i, p. lvii.

[40] *The Text and Canon of the N. T.* (New York: Scribner's, 1913), p. 50.

[41] *New Scharf-Herzog Encyclopedia*, ii, 121.

[42] *Hastings Dictionary of the Bible*, ii, 55.

Criticisms and Notes.

A HANDBOOK OF MORAL THEOLOGY. By the Rev. Antony Koch, D.D., Professor of Theology. Adapted and edited by Arthur Preuss. Vol. I: Introduction. Definition, Scope, Object, Source, Methods, History and Literature of Moral Theology.—Morality, its Subject, Norm and Object. B. Herder Book Co., St. Louis and London. 1918. Pp. 293.

Seminarians and priests are already indebted to Mr. Preuss for a highly serviceable aid to their vocational study. We refer, of course, to the now well-known *Pohle-Preuss Series of Dogmatic Textbooks*. With the volume before us the author inaugurates a series of handbooks of moral theology parallel to the dogmatic manuals just mentioned.

The work contains in the first place an introduction in which the general scope, method, and history of Moral Theology are succinctly treated (pp. 1-79); and in the second place an exposition of the subject, the norms, and the object of morality. The second volume of the series, already in press, will set forth the theology of Sin and the means of Grace. Three further volumes, in course of preparation, will deal with man's various duties to God, to himself and his fellowmen.

As regards the present portion of the undertaking it may suffice to say that it affords the student a clear-cut and orderly summary of the matter above indicated. The method followed corresponds to that pursued in the dogmatic series. The author has the gift of conveying theological science in language which, while technically precise, is at the same time sufficiently idiomatic English. Latin is employed in the text wherever it contributes to clarity and accuracy of terminology, and more copiously in the marginal notes by way of supplementary testimonies and additional explanations and references. The book is in every respect what a textbook ought to be, both as regards the matter, the arrangement, and the didactic apparatus. It cannot therefore but prove to be of great assistance both to the young theologian and to the priest who desire a facile instrument for reviewing or refreshing former studies. Of course, it must be remembered that the treatment of the subject is elementary. Students who want something elaborate must keep to the masters who write in Latin.

One might wish that Mr. Preuss had introduced the volume with some account of the original work and its author. Dr. Antony Koch is probably not as widely known to English-reading students as is Dr. Pohle, and may possibly be confounded with the author of the

Manual of Apologetics which has been translated by Mr. A. M. Buchanan and edited by Dr. Charles Bruehl of Overbrook Seminary.

In connexion with the work just mentioned it might be noted that, in view of the fact that the Pohle-Preuss Dogmatic Series contains no volume on Fundamental Theology, Fr. F. J. Koch's *Manual of Apologetics* can be strongly recommended to fill the vacancy.

In concluding this brief notice of the present handbook, we might call attention to one or two apparent misprints. "Rigorously" at p. 261 should probably read "vigorously". The statement near the top of page 109 concerning the intellect and the will is not quite clear; the sentence reads: "In so far as the intellect operates consciously through the will all *its* acts are ethical". The antecedent of the pronoun we underscore is ambiguous and may give rise to doubts upon a nice point of ethics.

CHRIST'S MASTERPIECE. A Study of the One True Church. By William F. Robison, S.J., Professor of Theology, St. Louis University. B. Herder, St. Louis. 1918. Pp. 206.

From the nature of things there may and must be two ways of studying *Christ's Masterpiece*. Viewing it as an institution existing in space and time, one may consider its properties and attributes, and endeavor by theological and philosophical reasoning to explain them; or one may take the New Testament, particularly the Gospels, seek from them knowledge as to the nature of the Master and inquire from the record what He meant to build and what He actually did build. Whether we should call the former of these methods analytic, the other synthetic, or vice versa, would depend upon our definition of these terms. Still, whilst a learned man may give them a clumsy name—let him name them who can—their service will be the same.

Father Robison has preferred to adopt the second method. Taking the Gospels, he points out, in the first place, that Christ therein declares Himself a king, and that He became a man to establish a spiritual yet withal a visible kingdom. In the second place, he shows that Christ gave to His kingdom a certain charter, a Magna Charta, which included three peculiar powers: 1. the power of divinely sanctioned authoritative teaching; 2. the power of sanctification through divinely established sacramental rites; 3. the power of spiritual jurisdiction. Thirdly, the author proves that Christ endowed His kingdom with special prerogatives, namely, perpetuity and unicity, wherein is included relative necessity as a medium of salvation. Fourthly, he shows that supreme power in the kingdom on earth was lodged in Peter and his successors, and consequently *ubi Petrus ibi Ecclesia*. Fifthly, he describes the "Seal of the

King's Signet" and proves that the King stamped upon His Masterpiece certain marks whereby it may be unmistakably recognized as His very own. These marks are chiefly transcendent sanctity, apostolicity, and Catholic unity—marks to be found in no other institution. In the sixth and last place, the Church is pictured as the Bride of Christ and the Mother of the faithful, under which figure it is seen that the King intended to unite Himself perpetually with His Church as closely as husband to spouse. From this union is begotten, first, the spiritual life of the faithful, and from it, secondly, emanate countless temporal blessings to the individual, to society and to universal civilization.

These are the lines upon which the study of Christ's Masterpiece is conducted in this volume. The matter is of course not new, nor is the method wholly original. The manner, however, in which the one is developed and the other applied is of course original and is singularly attractive. The lecture form in which the contents were first delivered, necessitating as it does great lucidity of statement, a fund of vivid illustration and repeated summaries, will make the volume particularly helpful to priests who may be called upon quickly to prepare lectures on the Church. The book will also give Catholic youth a more intelligent conception and appreciation of their faith and can to advantage be placed in the hands of non-Catholic inquirers.

LE CHRISTIANISME ET LA VIE MODERNE. Pages choisies de S. E. le Cardinal Mercier, Archeveque de Malines, Primat de Belgique, recueillies par L. Noel, professeur a l'Université de Louvain, avec une lettre de S. E. le Cardinal Amette, Archeveque de Paris. Perrin & Cie., Paris. 1918. Pp. 314.

Professor Noël, than whom none could be more competent for the undertaking, has brought together in this volume a number of essays and addresses which, while typical of the *personality* of Cardinal Mercier, are at the same time illustrative of the broad theme under which they are conjoined. We have emphasized the idea of the personality rather than the mind of the eminent author, because Cardinal Mercier expresses *himself* much more than his mind or intellect. His mind unites to a remarkable degree the two forces that are essentially required for any philosophical research or construction that is worth while, namely, the analytic and the synthetic. These are in him gifts of nature, but he has cultivated, intensified, and widened them by his long study and interpretation of the works of St. Thomas Aquinas. Inclined by nature to the latter study, it was at the urgency of Leo XIII that he devoted thereto most of his life

and that he established at Louvain the Higher Institute of Philosophy. The results of his study and teaching are comprised mainly in four volumes, which form the major part of the course of *Neo-Scholastic Philosophy* taught at Louvain, namely, *Logique* (fifth edition), *Metaphysique Générale* (fifth edition), *Psychologie* (ninth edition), and *Criteriologie Générale* (sixth edition). We have indicated the multiplied editions of these works to signify how successfully they have answered to the demand of students for books of the kind.

To this list should be added *Les Origines de la Psychologie Contemporaine* (second edition)—the English translation whereof was reviewed in our August number—and likewise numerous philosophical papers which appeared in the *Revue Néo-Scholastique* and other periodicals.

If, therefore, the student desire to know the mind of Mercier, let him go to the above-mentioned treatises on technical philosophy. Should he wish to get deeper into the personality, including the priestly character, of the Archbishop of Malines, the three volumes of his *Œuvres Pastorales* with the *Rétraite Pastorale* and the collection of addresses entitled *A mes Seminaristes* will be the open sesame.

Moreover, as we said above, the selection of essays comprised in the volume before us reveals as hardly anything else could Mercier the man and the prelate. *Christianity and Modern Life*, the title is due to the *editor*, but it sums up the characteristic work of the *author*. For it has been the passion of Cardinal Mercier's life to bring into closer relations the two terms of this synthesis. Christianity itself is for him first and above all a synthesis of human and divine life. Its philosophy is the fullest and the highest rational interpretation of man, and its theology carries upward, and completes by the aid of supernatural faith and revelation, what light human reason has been able to throw upon man and God and the interrelations between the one and the other. Philosophy and theology, while theoretically distinct and viewing their subject-matter each in the light of its own special set of principles, are reciprocally complementary. The fullest and up to his day most perfect philosophico-theological synthesis of truth is found in the writings of St. Thomas. The Thomistic synthesis needs, however, to be completed and in part corrected by the more recent discoveries of empirical science. Moreover, it needs to be recast, reïnterpreted, and applied to the actual conditions and problems of modern life. To labor at this modern development of the Thomistic system has been always Cardinal Mercier's chief preoccupation. Most especially was this manifest, first, in the early years of his priesthood as professor of philosophy at the Seminary of Malines, and subsequently during more than a quarter

of a century as head of the Institute of Philosophy at Louvain. If since his occupance, during the past twelve years, of the See of Malines his activities in this field have been necessarily less manifest, the principles animating his pastoral and social policies have been simply the application to his changed conditions of the same truths which had shaped his thought and directed his teaching from his chair of philosophy at Louvain.

This becomes at once apparent when we survey the contents of the present collection of essays: Christianity and Science; Christianity and Life; Christianity and the Future. Under these headings the thirteen chapters which make up the volume are subsumed. Under the first section we find papers dealing with the neo-Scholastic movement, its philosophical and scientific harmonies and extension to the characteristic tendencies of modern speculation. Under the second heading the Christian principles are applied to the problems of education, art, social peace, the spiritual life, the liturgy, and likewise to the marital relations. The third portion of the volume contains two chapters dealing respectively with the unitive function and prospects of a sane philosophy and with the progress of the Church.

The material thus summarized has been taken by Professor Nöel from articles contributed by Cardinal Mercier to various reviews and from discourses delivered on special occasions. They all bear the philosophico-practical character, and are couched in that elevated and eloquent style for which both as a professor and as a prelate his Eminence of Malines has always been noted. They all, as was said above, reflect both in matter and form the personality of the author and many of them possess a permanent value as independent and original contributions to their respective subjects.

ST. JOSEPH OF COPERTINO. By the Rev. Angelo Pastrovicchi, O.M.C. Revised and adapted by the Rev. Francis S. Laing, O.M.Cap. Six illustrations. B. Herder Book Co., St. Louis. 1918. Pp. xiii—135.

Beyond what the Breviary tells on the feast of St. Joseph of Copertino, occurring on the eighteenth of the present month, most of us probably know little or nothing concerning this more than wonderful saint. The sketch of his life given by Alban Butler is based on the Bollandists, whose narrative is in turn taken from Bernino. Agelli, and Pastrovicchi. Bernino's *Vita del Padre Fr. Giuseppe de Copertino* was issued at Rome in 1722, and dedicated to Innocent XIII. There are four Venice editions, 1724, 1739, 1753 and 1768; likewise a second Roman edition, 1767. Agelli's *Vita* was published at Venice in 1753. Pastrovicchi wrote his *Compendio della vita, virtu e miracoli del B. Giuseppe de Copertino* on the occasion of the

beatification of the saint in 1753. His work is dedicated to Benedict XIV, "who wished that for each fact related the episcopal and apostolic processes should be cited". This is the classical biography. A Latin version of it appears in the Bollandists, the translator, Fr. Suyskens, S.J., observing that, "since the words of the Psalmist, 'God is wonderful in His saints', were verified in a singular manner in the life of St. Joseph, it was fitting that the extraordinary facts of his life should be attested in such a manner that credence could not be denied them". (*Acta Sanctorum*, Sept. T. V, p. 993.)

It is Pastrovicchi's Compendio that has been translated, and adapted by Fr. Laing, and published in the volume before us. "The numerous references to the *Acta* in the original have been omitted." The omission of these authoritative references has no doubt been an obvious convenience from the editor's and the publisher's (and, of course, the purchaser's) point of view. At the same time some of the events related in the text are so extraordinarily marvelous (as will be shown below) that it would have been more satisfactory to the reader to have had the most precise, minute, original, and authoritative data at command.

St. Joseph was born at Copertino (near Naples), 17 June, 1603, and died at Osino, 18 September, 1663. Sprung from poor parents, he knew by experience the pinch of poverty and the burden of toil. Slow to acquire knowledge from books, it was only after great difficulty that he was admitted to the priesthood in the Order of Conventuals, 28 March, 1628. His life, passed for the most part within the convent walls, while humanly speaking uneventful, was marked by every species of heroic virtue, notably by humility, obedience, and mortification. In the case of few saints was the divine folly of the Cross so vividly or so often illustrated. He kept "the seven fasts of forty days each, practised by St. Francis, so strictly that for the most part he abstained from all food except on Sundays and Thursdays"; frequent vigils; bloody self-flagellations; all the ingenious devices which the higher love of the saints invents to subdue the lower—it were tedious to dwell here upon these, the universal instruments and signs of the supernatural. Neither need we delay upon the marvelous *charismata* by which God made good to His servant those modes and forms of self-annihilation. The power of miracles, the discerning of spirits, the gifts of wisdom and knowledge—these and the other "administrations of one and the same Spirit" were shared, of course, by our saint in no less measure than goes with all God's endowings of privileged souls. What, however, stands out with more than exceptional marvelousness and frequency in the life of this seraphic man were his ecstatic raptures—his veridical flights through space, to the summits of tabernacles, the ceilings of chapels, the tops of trees. To

be uplifted from the ground, especially when offering the Holy Sacrifice, is an experience common to many canonized priests. But in the case of St. Joseph the law of gravitation seems to have been practically of no force whenever he fell into ecstasy, which he did with wonderful frequency. The sight of sacred objects, pictures or images, or allusion to sacred persons, was enough to lift him above the earth. Of no other saint, save perhaps of Christina the Wonderful, whose experiences, for the rest, are less certainly authenticated, are there such almost incredible incidents of this kind narrated. Indeed, one who approaches these marvels with superficial or unintelligent faith will find it difficult *risum tenere*. It takes the simple, childlike faith of a Brother Francis, or Giles, or Leo, to receive the story of these mysterious events or to grasp their unearthly significance. To give an illustration in point. It was on the Sunday of the Good Shepherd. Joseph chances to see a lamb in the convent garden, and, mounting, as was his wont, from the visible to the spiritual, he seizes the lamb, places it on his shoulder and, absorbed in the symbolism of the Good Shepherd, he dances gleefully about the garden, crying in joy to the Guardian: "Father Guardian, see here the Good Shepherd who brings back the lost sheep". "He throws the lamb into the air and flies after it above the highest trees, where he remains enraptured, kneeling with outstretched arms for more than two hours, to the amazement of the religious" (p. 100). This is but one of a number of similar events wherein gravitation was suspended, and not only in favor of the Saint himself, but for other weighty objects and persons whom he bore with him in his ecstatic raptures.

Naturally one cannot refrain from asking: first, are these things true? Are they facts attested by unimpeachable witnesses? Secondly, are they naturally explicable? Thirdly, what intelligible purpose did they subserve? To furnish a satisfactory answer to these questions would require far more space than is here at command. Let the reader interested in the facts themselves refer to the Bollandists under 18 September. There he will find the evidence critically examined. As to the explanation, supposing the events to have occurred as they are narrated, they seem to be capable of explanation by no natural causality. On this point Poulain (*On the Graces of Interior Prayer*) and Ribet (*La Vie Mystique*) have some pertinent and sane observations, showing that the raptures of saintly ecstasy differ *toto coelo* from the phenomena of levitation ascribed to certain spiritistic mediums. The latter phenomena are discussed with his wonted cautiousness in Podmore's *Modern Spiritualism*.

In this connexion two pertinent points quoted by Fr. Laing may here be adduced. The first is from an article by Norman Douglas, a non-Catholic writer, which appeared in the *North American Review*

for July, 1913, under the title *A Pioneer of Aviation:* "It may be urged," says Mr. Douglas, "that a kind of enthusiasm for their distinguished brother monk may have tempted the inmates of the convent to exaggerate his rare gifts. Nothing of the kind. He performed flights not only in Copertino, but in various large towns of Italy, such as Naples, Rome and Assisi. And the spectators were by no means an assemblage of ignorant personages, but men whose rank and credibility would have weight in any section of society." For the rest, as Fr. Laing takes note, the article of Mr. Douglas is in other respects "a cynical travesty" (p. iv).

In the second place, it should be noted that "the Church has certainly not based canonization on the single fact of levitation, though without doubt she regards it as the hand of God. She looks to the habits of faith, of life, of the favored person, and in particular to the circumstances of the levitation itself, for proof of the supernatural character of the repeated phenomena" (p. v, quoted from Surbled Sleumer, *Die Moral in ihren Beziehungen zur Medizin und Hygiene*, pp. 174-181). It is precisely "the habits of life" and "the circumstances" of levitation that differentiate the rapturous flights of the saints from the apparently somewhat similar experiences of the mediums.

Granting, however, the actual occurrence of these strange flights, and that they are caused by supernatural agency, one might reverently ask, what purpose do they serve? *Cui bono?* The answer is not far to seek. The lives of the saints, with all their wonders and miracles, have more than a pragmatic significance. The saints are more than models of the perfect life. They are media of divine revelation. Through them God manifests His Attributes, His Omnipotence, Sanctity, Wisdom, and Mercy, and especially his supreme dominion over universal nature. He makes this manifestation at opportune seasons. Joseph of Copertino lived at a time when, in consequence of the Reformation, the faith, like the love of men in the days when Francis of Assisi received the stigmata, had grown cold. It may well be that the wonders wrought by God in the person of Joseph were meant as signs and testimonies of the supernatural.

Consequently, with a recent Italian biographer of the Saint, we may regard these miracles produced as testimony to the doctrine of the Real Presence, the authority of the Pope, sacramental confession, and the veneration due to saints — truths which in the time of St. Joseph were impugned by the followers of Luther and the other heresiarchs (p. vi). It is in view of this apologetic significance that one could desire that more exact details had been given in connexion with the following event, which is one of the testimonies adduced in the Process. While the Saint was celebrating Mass on the feast of

Pentecost, on reaching the words of the Sequence *Veni, Sancte Spiritus*, " the fire of divine love burst forth with such power in his breast that *he tore himself from the altar* and with a noise like thunder and the speed of lightning gyrated about the whole chapel with such impetuosity that all the cells of the dormitory shook and the terrified religious *ran out from their rooms*, crying 'An earthquake'. But on *entering the chapel*, they discovered the cause of the disturbance to have been the Saint, whom they found in ecstasy and absorbed in contemplation of the Divine Comforter" (p. 101).

The words we have emphasized must suggest to even the most uncritical reader two questions: could the Saint — physically or religiously—" tear himself from the altar "? At best he must have been *passive* in the rapture. Secondly, who witnessed this marvelous event, seeing that the religious were in their *rooms* and that upon *entering the chapel* they found the Saint not in the act of flight but *absorbed in contemplation?* Far be it from the reviewer's intention to question any of the testimony compiled from the sources by Fr. Pastrovicchi and his translator, but it may be respectfully submitted that in this age, so sceptical of the supernatural, such obviously painful flaws in the narration of evidence should not occur. It goes, of course, without saying that the *Life* was not compiled to meet the objections of sceptics, but rather *in edificationem fidelium.* On the other hand, it cannot be forgotten that the average educated Catholic layman or woman requires and demands the unassailable evidence of reliable testimony before they will or can accept the genuinity of the miraculous phenomena described in these pages. Perhaps in a future edition of this highly instructive and edifying biography such lacunæ may be filled up.

SELECTED LETTERS OF ST. JANE FRANCES DE CHANTAL. Translated by the Sisters of the Visitation, Harrow. With a Preface by Cardinal Bourne. P. J. Kenedy & Sons, New York. 1918. Pp. xiv—255.

Letters are not always the genuine reflexion of the source whence they emanate. Some men and more women write rather to suit the tastes of their correspondent than to express themselves. When, however, the writer's soul is centered in God, in the consciousness of whose all-penetrating sight it forever abides, the letters from such a source are sure to be a perfect mirror of the writer's truest self. And when that self is richly endowed with noble gifts of mind and heart, the charms of a refined social culture, as well as the graces of the higher life, the letters that reflect its transparent depths cannot but afford, together with a share of their wisdom, a peculiar delight.

This is especially true of the correspondence of "the gentleman saint", Francis de Sales, and hardly less so of his spiritual daughter, St. Jane Frances de Chantal. Few things are more charming, as well as edifying, than to read what each of these two saints writes of the other. Indeed it is only the consciousness that both were really genuine saints that enables, or rather obliges, the reader to recognize their reciprocal estimates as being perfectly objective and not the hyperboles of subjective emotion.

The Sisters of the Visitation deserve the gratitude not only of religious women, but likewise of all readers who are capable of appreciating the sincere revelation of a gifted and devoted soul, for the translation of these letters of the saintly foundress of their Order. The letters chosen are directed for the most part to *religieuses*, though a number are addressed to various ecclesiastics and also to laymen and women of the world. All of them, it need scarcely be said, breathe the same spirit, supreme love of God, from which spirit sprang the writer's lack of self-seeking and even almost of self-consciousness; as well as the genuine love of the persons to whom she writes.

The reviewer feels sorely tempted to quote from some of the letters, particularly from those addressed to lay persons, in order to illustrate the charm of the style, the gentle *naïveté* of the sentiments, and the directness of the thoughts which, *via cordis,* penetrate the mind of the reader just because they are shafts from the heart of the writer. Here, as always, *cor ad cor loquitur.* The temptation, however, must be resisted; but it may be hoped that the reader will seek for himself in the collection the things that enlighten and spiritually delight.

THE PILGRIMAGE OF LIFE. Helps for the Christian Wayfarer. By Albert Muntsch, S.J. B. Herder Book Co., St. Louis. 1918. Pp. 217.

The fourth, the concluding, section of this volume, bears the heading *Thoughts for All Time.* The caption might well have taken the place of the title of the book itself. It probably would have been given this title had it not already been enlisted in the service of a work of similar scope and purpose. For truly, just as Monsignor John Vaughan's deservedly popular collection of *Thoughts* were happily adapted *to all times*, so likewise is this more recent assemblage of "helps for the Christian wayfarer" a treasury no less rich in the things that perennially sustain and cheer.

The captions under which the "Thoughts" have been grouped are happily significant of their general allure — "Life's Warfare"; "Our Spiritual Armor"; "When the Lamp grows Dim". The

specific character and value of the "helps" which they suggest, flow from the unfailing springs of grace and light and joy which are never far from the path of the wayfarer.

Father Munstch possesses the philosopher's stone. He knows how to transmute the everyday common things of life into the precious metals which, because they possess eternal endurance. include eminently the values of time.

STUDIES IN ENGLISH FRANCISCAN HISTORY. By A. C. Little, M.A. Longmans, Green & Co., New York and London. 1917. Pp. ix—248.

Mr. Little's volume consists of his Ford Lectures delivered in the University of Oxford in 1916. These lectures, six in number, treat of various aspects of the development and activity of the Franciscan Friars in England from the thirteenth century to the fifteenth, and incidentally throw not a little light on the trend of English religious life and thought during the pre-Reformation period. The three lectures which deal respectively with "The Observance of the Vow of Poverty", "The Failure of Mendicancy", and "The Franciscan School at Oxford", are of less general interest, perhaps, than the others, which have to do with "The Relation of the Friars to Monks and Parish Priests", "Popular Preaching", and "The Education of the Clergy". We have not space to enter into any detailed consideration of the contents of these latter lectures. It must suffice to say that Mr. Little has much that is new and interesting to tell us, and more especially about the somewhat unfamiliar figure of Friar John of Wales, who was one of the most popular educators of the clergy at the close of the thirteenth century, and about the methods of teaching and preaching then in vogue. In the handling of all the subjects dealt with in this volume, Mr. Little shows the patient and careful scholarship, the fine spirit of sympathy and the rare freedom from bias which we are wont to associate with his writings. Indeed, these lectures are the work of a real historian and only those who know something of the difficulties attending the study of the documents on which they are based will be able to appreciate the labor involved in their preparation. In giving us this book, then, Mr. Little has laid all students of medieval history under a new and heavy debt.

THE RELIGIONS OF THE WORLD. By George A. Barton, Professor of Biblical Literature and Semitic Languages in Bryn Mawr College. University of Chicago Press. 1917. Pp. 359.

RELIGIONS OF THE PAST AND PRESENT. A Series of Lectures delivered by Members of the Faculty of the University of Pennsylvania. Edited by James A. Montgomery, Ph.D., S.T.D. J. B. Lippincott Co., Philadelphia and London. 1918. Pp. 425.

The interest which these two works is likely to hold out to readers of the present REVIEW will lie more in the scholastic relationship of the books than in the information which they convey respecting their special subject matter. In regard to so vital a theme as the history of religions, the Catholic priest cannot but feel an interest in the character of the text-books and the lectures pertaining thereto which emanate from our American institutions of learning. The first of the two volumes before us is from the pen of a well known authority on Semitic languages, whose scholarly work on *Archeology and the Bible* we had occasion about twelve months since to recommend in these pages. His present work on *The Religions of the World* is designed as a college text-book on the subject.

The various cults which it describes are of course those usually found in books of the kind, namely, the religion of primitive peoples, the religion of Babylonia, Assyria, Egypt, Greece, Rome, and the rest. One cannot but regret that the author did not confine himself to these ethnic forms of belief and worship and leave Judaism, but particularly Christianity, untouched. For although one may not accept every statement made regarding the former varieties, nevertheless there is concerning each of these a considerable mass of facts and details of which the student will be glad to avail himself. On the other hand, in the author's account of the Christian religion there is so much that is untrue and misleading that one is forced to the conclusion that the author is better acquainted with Buddhism, Jainism, and Hinduism, than he is with the religion founded by Jesus Christ. Indeed some of Professor Barton's remarks on the latter subject are not only unworthy of an educated man, to say nothing of a scholar, but they are a downright insult to the intelligence and decency of Catholics. Thus he tells his readers that: "By 800 A. D. the pope at Rome was able to assert his authority over the civil power, and the church became in name at least supreme. With the decline of culture crude doctrines sprang up. One of these was the doctrine of purgatory. Until this time the almost universal belief of antiquity, that the dead reside in a subterranean cavity, still prevailed. To this had been added the Jewish-Christian faith that before the Judgment day the dead will be raised. Little by little it had come to be held that this period of waiting would be occupied with expiatory sufferings and that whether these sufferings were to be long or short depended upon the will of the priesthood"

(p. 299). With this bit of theologoumenizing before the reader, he will be prepared for the following: "With the dawning of new intelligence [in the Middle Ages] several sects sprang into existence, the adherents of which sought greater satisfaction for the soul than the church afforded. The church took alarm and in 1229 closed the Bible to the laity, and in 1232 invented the inquisition to enforce the decision. Thomas Aquinas (1227-74) propounded a little later the doctrine of two kingdoms, the kingdom of nature and the kingdom of grace, which for a time gave the church an intellectual triumph also" (p. 301).

Further on we read that "Wycliffe (1324-84) translated the Bible into the vernacular for the people and preached an evangelical doctrine. In Germany in the same century Eckhardt, Tauler, and Thomas à Kempis, while they remained in the church, taught the possibility of a direct union with God, a view which was contrary [!] to what had come to be regarded as fundamental doctrines of the church" (p. 302).

We have no space here to controvert these statements. Nor is it necessary to do so. We cite them simply as illustrations of the author's knowledge or non-knowledge of the pertinent points, and as very unfortunate blemishes in a work intended as a text-book to be placed in the hands of our American collegians.

The other volume above comprises a series of lectures delivered before the general public by professors in the Department of the History of Religions of the Pennsylvania University. The ground covered is substantially the same as that occupied by the preceding book; the differences are only in minor details and in the method and style of presentation. The second book is more conversational and discursive, as befits the lecture platform; the latter, more concise and didactic, as becomes the class hall.

For the rest, the judgment just pronounced on the first volume applies substantially to the second. The lectures devoted to the non-Christian religions are on the whole informing and interesting. The two lectures that treat of Christianity are hardly more, and in some respects they are less creditable and less commendable than Professor Barton's chapter on the same subject. It is a pity that a great university like that of Pennsylvania should lend the prestige of its authority to the divulgation of lectures so unworthy both of their subject and of the professors who delivered them.

Literary Chat.

Father Bruno Hagspiel, of the Society of the Divine Word, has had published in pamphlet form his admirable paper, *The Missionary Spirit in our Parochial Schools*, read at the Fifteenth Annual Convention of the Catholic Educational Association in San Francisco. The writer shows the advantages of a more thorough knowledge of missionary conditions in the child, whose heart is open to a sympathy which combines respect and love for the Catholic faith with charity and the energizing spirit of self-sacrifice. One of the results of this knowledge is a deeper appreciation of the life of the missions and the consequent increase of vocations of the highest type. (Mission Press, Techny, Ill.)

Monsignor Bickerstaffe-Drew (John Ayscough), whose pen is as prolific as was that of Canon Sheehan or of Monsignor Benson, gives us a new story, *Jacqueline*. It is an interesting romance at the center of which is a young English girl of noble birth, who comes under the spell of a talented adventurer. Blinded by admiration for an ideal which she imagines she sees in him, she marries the man contrary to the wishes of her family. The war coloring is duly furnished by making the husband a secret German spy who, on being discovered, is shot in England. Jacqueline devotes her widowhood to the heroic service of an insane mother, at whose death the heroine makes a more suitable marriage. The story is well told and is less complicated than Ayscough's earlier romances, and it teaches the lesson of self-sacrifice and fidelity to principle. (Kenedy and Sons.)

Probably most priests who have been reciting the Divine Office for a number of years cease to remember—such is the facilitating power of habit—the difficulty they experienced in finding their way when the *Breviarium Romanum* was first placed in their hands for practical use. Professors of Liturgy are, of course, exceptions to this law of oblivion. It is probably because he has a long memory for such things and a sympathy both for teacher and pupil that the Rev. Joseph Ayd, S.J., of Woodstock College, has compiled a folder of seven pages entitled *A Brief Introduction to the Divine Office*. By the use of rubricated devices and analytical tables he makes the rough ways smooth and levels all the hills the beginner can possibly meet in his endeavor to get at the penetralia of the Breviary. The pamphlet is neatly made by the Devin-Adair Co., New York.

Number five of the *Soldiers' and Sailors' Series*, issued by the Central-Bureau of the Central-Verein (St. Louis), is entitled *Cheer: A Bit of Lighter Reading*. It contains various pleasantries, some humorous poems and stories, and is a genial response to the happier moods and moments of the Boys and the Jackies, who will like to put the bright message into their kit or pocket to get and to give from it an occasional smile or cheery uplift out of the dumps.

The old-time copybook legend that "Necessity is the mother of invention" has never hitherto gotten such a multiplied and manifolded brood of applications. Probably one of the most fertile as well as most interesting examples of necessity's fecundity is that which concerns the matter of the crippled soldiers. When we reflect that out of every million men engaged in war some thirty thousand return more or less crippled, minus one or both arms or legs, the problem of what to do with this vast and ever-growing army is seen to be tremendous in its range and its complexity. Not the least troublesome element in the question is subjective. The soldier returns home maimed for life in the service of his country. Ought not the country manifest its gratitude and sympathy by taking care of him? It is not unnatural alike for the cripple and his family to take this patriotic(!) view of the situation, a view, moreover, which is not dispelled by the ice-cream and cake, soirees and movies with which emotional women are sometimes excessively eager to show

their sympathy for the crippled reliques of war.

That the governments of the several belligerent nations, aided by the Red Cross, have grappled with the problem and are reaching a wonderfully successful solution of it, is a matter for universal felicitation. The reader who cares to know the details of the situation and the means and methods of meeting it will find just what he wants in a small pamphlet entitled *Reconstructing the Crippled Soldier*, by Douglas C. McMurtrie. The story illustrates the far-seeing economic prudence no less than the philanthropic sentiment of the agents engaged in the great work of what the French called the reëducation of men. The booklet may be obtained without charge by applying to the Red Cross Institute, 311 Fouth Avenue, New York City. Those who desire to go more extensively into the subject can find abundant information in the serial publications of the Red Cross devoted to the matter.

The Conversion of Two Lutheran Ministers to the Roman Catholic Church in 1863 is the title of a small pamphlet of four-score pages which is calculated to do much good both within and without the fold. The author is Fr. Ignatius Zeller, who a few months ago celebrated the golden jubilee of his ordination to the priesthood. The author's fellow convert, Professor Otto Schnurrer, was born in 1831 and died at the Josephinum in 1905. Mr. Schnurrer never entered the priesthood. He was lay editor of the *Waisenfreund* at the time of his death. The story of the career of these two ministers, the incidents and steps that lead to their conversion and their subsequent experiences within the Church, are graphically narrated. The trials they had to undergo both before and after their conversion—not the least of which trials were those that came from false brethren—were as nobly borne as they were, from a spiritual point of view, richly repaid. The pamphlet, the original of which is said to be a "classic", is translated, with just a quaint suspicion here and there of the foreign allure, by Joseph P. Brentano, and is published by J. Schaefer, 23 Barclay Street, New York City.

Whatever comes from the pen of Joseph de Tonquédoc is sure to be penetrated by the spirit of actuality as well as to be incisive and well expressed. Those who are acquainted with his study of *Immanence* or his *Étude du Merveilleux et du Miracle* will know what to expect from P. Tonquédoc's recent little essay on the Design Argument—*Une preuve facile de l'Existence de Dieu: l'ordre du Monde* (Paris: Gabriel Beauchesne). It has been in vogue since the days when the theory of Natural Selection was supposed to have unnerved "the Watchmaker's Argument", to make light of the venerable proof drawn from the cosmical order in favor of the existence of the Creator. Doubtless some of the offhanded dismissal of a demonstration which convinces every intellect that is not suffering from some sort of "twist", is due to the fact that the argument has not always been rightly stated by its advocates or has been pushed beyond its legitimate province. From the hands of so keen and prudent a philosopher as P. de Tonquédoc the proof gets an adequate and a justly measured presentation.

A thesis submitted by Mr. Arthur Hughes to the Faculty Committee of the Notre Dame University is entitled *The Influence of the Catholic Church and her People upon the History of Illinois*. The defender has been well advised in selecting so inspiring and practical a theme for his thesis. The Catholics of Illinois have behind them a noble lineage of heroes of the faith, but one comes to realize the fact more definitely when the great outstanding figures are silhouetted on the canvas as they are in this pamphlet. From Marquette, the saintly and intrepid pioneer seeker for souls, to that noblest of great physicians of the human body, the late Doctor John B. Murphy, there is no profession or vocation upon which the sons of Mother Church in Illinois have not shed lustre and the beneficent power of virtuous example. In proportional measure this is true of almost every other State in the Union. What is needed.

especially just now, is that the fact be made manifest to the eyes of all through brief and convenient monographs such as Mr. Hughes has given us for the case of Illinois. (Notre Dame: The University Press.)

The foregoing paragraph was in type when the initial number of the *Illinois Catholic Historical Review*—issued last July—came to hand. The new champion of historical truth opens its career under happy auguries. Within the coming year, as Archbishop Mundelein in his commendatory letter remarks, Illinois will celebrate the Centenary of its Statehood, and the Diocese of Chicago the seventy-fifth anniversary of its foundation. The time seems, therefore, propitious for the establishment of the Illinois Catholic Historical Society, whose purpose it will be to gather the pertinent materials and to tell the story of Catholicity within that State. The new *Review* will be the organ of the Society. It is under the able editorship of Father Siedenburg, S.J., of Loyola University, Chicago.

If we may estimate the undertaking by the initial number, it bids fair to be in every sense both worthy and capable of attaining its purpose and ideals. It bears on its face all the comeliness and the vigor of youth, but in its sinew and muscle all the strength and stableness of maturity. The contents are varied, informing, and interesting; the make-up neat, becoming, and prosperous-looking; the illustrations artistic as well as useful. And not least, the rate of subscription is so remarkably low that there seems to be no reason why the *Review* should not find a welcome in every educated Catholic household of Illinois. We augur for the infant publication a long life of loyal service. (Published by the Illinois Catholic Historical Society, Chicago.)

Busy people who need or want to keep abreast with the stream of books that never ceases to flow from the press, are not without helps to this end. Book News, Publisher's Weeklies, and the rest, are all at their command. The newest comer in the field is probably the *Publisher's Publicity Bulletin.* It is a "monthly literary informant" and aims to supply synopses of all the new books under their classified headings and to furnish "truthful and extensive reviews by competent critics presented without fear or favor". The price of subscription is very small in view of the promised service. It is issued at 40 John St., New York City.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

EIGHT-MINUTE SERMONS. By the Rev. Wm. Demouy, D.D. Two volumes. Benziger Brothers, New York, Cincinnati, Chicago. 1918. Pp. xvii—288 and viii—289. Price, $3.50 *net.*

A HANDBOOK OF MORAL THEOLOGY. By the Rev. Antony Koch, D.D., Professor of Theology. Adapted and edited by Arthur Preuss. Vol. I: Introduction. Definition, Scope, Object, Sources, Methods, History and Literature of Moral Theology.—Morality, its Subject, Norm and Object. B. Herder Book Co., St. Louis and London. 1918. Pp. 293. Price, $1.50.

CHRIST'S LIFE IN PICTURES. By the Rev. George A. Keith, S.J. Extension Press, Chicago. 1918. Pp. 96. Price, $1.50.

LAQUELLE? L'Église de l'Homme, or l'Église de Jesus-Christ? Par le Rév. John J. O'Hara, Recteur de l'Église de l'Ascension, Bradley Beach, N. J. Traduit en français par le Rév. Francis C. Elast, Curé, Mercier, Kansas. Veritas Society, Box 131, Bradley Beach, N. J. 1918. Pp. 16. Prix, 5 sous *franco* (prix special en quantites).

De Arca Foederis. Dissertatio Archæologico-Historica Veteris Testamenti delineationibus ornata pro Gradu Doctoratus in Facultate Theologica Friburgensi obtinendo a P. Gaudentio Orfali, O.F.M. exarata. A. Picard, Parisiis. 1918. Pp. vi—113.

St. Joseph of Copertino. By the Rev. Angelo Pastrovicchi, O.M.C. Translated and adapted by the Rev. Francis Laing, O.M.Cap. With six illustrations. B. Herder Book Co., St. Louis. Pp. xiii—135.

De Revelatione per Ecclesiam Catholicam Proposita. Theologia Fundamentalis secundum S. Thomae Doctrinam. Pars Apologetica. Volumen II. Auctore P. Fr. Reg. Garrigou-Lagrange, O.P., Professore S. Theologiae in Collegio Angelico de Urbe, et Socio Academiae Romanae S. Thomae Aq. F. Ferrari, Romae; J. Gabalda, Parisiis. 1918. Pp. 483. Pretium totius operis (2 vol.), 16 lib.

De la Connaissance de Dieu. Par A. Gratry, Prêtre de l'Oratoire, Professeur de Théologie Morale à la Sorbonne, et Membre de l'Academie Française. 2 vols. Neuvième édition. Pierre Téqui, Paris; Librairie S. Michel, Boston. 1918. Pp. xxiii—372 et 360. Prix, 8 *fr.*

Le Christianisme dans la Vie Moderne. Pages Choisies de S. E. le Cardinal Mercier, Archevêque de Malines, Primat de Belgique. Recueillies par L. Noël, Professeur à l'Université de Louvain. Perrin & Cie., Paris. 1918. Pp. iv—310. Prix, 4 *fr.* 50 (avec majoration temporaire de 30%).

Le Bienheureux Jean Duns Scot. Sa Vie, Sa Doctrine, Ses Disciples. Par le R. P. Alexandre Bertoni, des Freres Mineurs. Tipografia dell'Immacolata, Levanto. 1917. Pp. xvi—601. Prix, 6 *fr.*

PHILOSOPHICAL.

Luther on the Eve of His Revolt. A Criticism of Luther's Lectures on the Epistle to the Romans, given at Wittenberg in 1515-16. By the Very Rev. M. J. Lagrange, O.P., Editor of *Revue Biblique;* Director, Ecole Pratique d'Etude Biblique. Translated by the Rev. W. S. Reilly, S.S. Cathedral Library Association, New York. 1918. Pp. 135.

Valuation and Rate-Making. The Conflicting Theories of the Wisconsin Railroad Commission, 1915-1917. By Robert L. Hale, Ph.D. (Vol. LXXX, No. 1, *Studies in History, Economics and Public Law.* Edited by the Faculty of Political Science, Columbia University.) Columbia University Press or Longmans, Green & Co., New York. 1918. Pp. 156.

Social and Private Life at Rome in the Time of Plautus and Terence. By Georgia Williams Leffingwell, Ph.D., Sutro Fellow in History, Vassar College. (Vol. LXXXI, No. 1, *Studies in History, Economics and Public Law.* Edited by the Faculty of Political Science, Columbia University.) Columbia University Press or Longmans, Green & Co., New York. 1918. Pp. 140.

The Enclosures in England—an Economic Reconstruction. By Harriet Bradley, Ph.D., Assistant Professor of Economics, Vassar College. (Vol. LXXX, No. 2, *Studies in History, Economics and Public Law.* Edited by the Faculty of Political Science of Columbia University.) Columbia University Press or Longmans, Green & Co., New York. 1918. Pp. 112.

HISTORICAL.

Church and School in the American Law. By Carl Zollmann, Member of the Chicago Bar, author of *American Civil Church Law.* Concordia Publishing House, St. Louis. 1918. Pp. 36. Price, $0.25 *postpaid.*

Behind the Scenes in the Reichstag. Sixteen Years of Parliamentary Life in Germany. By the Abbé E. Wetterlé, ex-Deputy at the Reichstag and in the Alsace-Lorraine Chamber. With a Prefatory Letter by René Doumic,

Member of the French Academy. Translated from the French by George Frederic Lees, Officier de l'Instruction Publique. George H. Doran Co., New York. 1918. Pp. xii—256. Price, $2.00 *net.*

LA VIE CATHOLIQUE DANS LA FRANCE CONTEMPORAINE. Sommaire: Préface de Mgr. A. Baudrillart. *La Vie Religieuse*, par Mgr. J.-M. Tissier, Évêque de Châlons. *La Famille*, par Étienne Lamy, de l'Académie Française. *Le Mouvement Social Catholique*, par Henri Joly, de l'Institut. *Les Sciences Religieuses*, par R. P. de Grandmaison, Directeur des "Études". *La Renaissance de la Philosophie Chrétienne*, par M. l'Abbé G. Michelet, Professeur aux Facultés Catholiques de Toulouse. *La Littérature*, par Fortunat Strowski, Professeur à la Sorbonne. *L'Art chrétien sur les confins des XIX^e^ et XX^e^ siècles*, par H. Cochin, Député du Nord. (*Publication du "Comité Catholique de Propagande française a l'Étranger".*) Bloud & Gay, Paris ou Barcelone. 1918. Pp. xvi—531. Prix, 6 *fr.* (Majoration temporaire de 20% comprise).

TROIS PRETRES SOLDATS. Lieutenant Abbé Charo. Lieutenant de Daran, S.J. Joseph Cascua, S.J. Par Pierre Lhande. Gabriel Beauchesne, Paris. 1918. Pp. 237. Prix, 4 *fr.* 20 (Majoration temporaire de 20% comprise).

LETTRES AUX NEUTRES SUR L'UNION SACRÉE. Par Georges Hoog. Préface de M. le Baron d'Anthouard, Ministre Plénipotentiaire. (*Publication du "Comité Catholique de Propagande française à l'Étranger".*) Bloud & Gay, Paris et Barcelone. 1918. Pp. xii—244. Prix, 4 *fr.* 20 (Majoration temporaire de 20% comprise).

TACHES IDÉALES. Religieuses, Educatrices, Patriotiques. Par Mgr. Tissier, Évêque de Chalons. Pierre Téqui, Paris; Librarie S. Michel, Boston. 1918. Pp. vi—385. Prix, 3 *fr.* 50.

EN ESCLAVAGE. Journal de Deux Déportées. Publié par Hensiette Celarié. Bloud & Gay, Paris ou Barcelone. Pp. 342.

THE WONDERFUL STORY OF JOAN OF ARC AND THE MEANING OF HER LIFE FOR AMERICANS. By C. M. Stevens, author of *Washington, Lincoln, Bible Stories*, etc. Cupples & Leon Co., New York. 1918. Pp. ix—344. Price, $1.50 *net.*

ENTRE L'ESPAGNE ET LA FRANCE. Pages d'un Francophile. Par Azorin (Martinez Ruiz) de l'Académie Espagnole. Traduit de l'espagnol par Albert Glorget. Bloud & Gay, Paris. 1918. Pp. 248. Prix, 3 *fr.* 60 (majoration de 20% comprise).

LA FRANCE VUE D'AMÉRIQUE. Par l'Abbé Thellier de Poncheville, Aumônier militaire. (No. 117, *"Pages actuelles", 1914-1918.*) Bloud & Gay, Paris ou Barcelone. 1918. Pp. 80. Prix, 0 *fr.* 72 (majoration de 20% comprise).

THE GREAT THOUSAND YEARS. Written in the Year 1908, and First Printed in *Pax*, the Magazine of the Benedictines of Caldey, in December, 1910. To which is added a Brief Commentary written in January, 1918, and called *Ten Years After.* By Ralph Adams Cram, Litt.D., LL.D., F.A.I.A., A.N.A., F.R.G.S. Marshal Jones Co., Boston. 1918. Pp. 68. Price, $1.00.

LA GUERRE DES NATIONS. 1914. Les Racines du Conflit. Par Georges Hoog. Préface de M. Desdevises du Dézert, Doyen honoraire de la Faculté des Lettres de Clermont-Ferrand. "Les Lettres à un Soldat", 48 route des Gardes, Bellevue (Seine-et-Oise). 1917. Pp. viii—274. Abonnements: 6 mois, 3 *fr.*; un an, 6 *fr.*; le numéro, 0 *fr.* 25.

HISTORICAL RECORDS AND STUDIES. The Rev. Joseph F. Delany, D.D., Stephen Farrelly and Thomas F. Meehan, Editing Committee. Vol. XI. United States Catholic Historical Society, 346 Convent Ave., New York. December, 1917. Pp. 171.

MISCELLANEOUS.

RELIGIOUS COMMUNITIES OF WOMEN IN THE NEW CODE OF CANON LAW. Compiled and arranged by a Friar Minor of the Province of the Sacred Heart. Librarian, 3140 Meramec St., St. Louis, Mo. 1918. Pp. 43. Price, $0.50 (postage extra).

JACQUELINE. By John Ayscough, author of *French Windows, Gracechurch*, etc. P. J. Kenedy & Sons, New York. 1918. Pp. vi—390. Price, $1.50 (*postage extra*).

CATHOLIC ART AND ARCHITECTURE. By John Theodore Comes, A.A.I.A., M.S.A. A Lecture to Seminarians. John T. Comes, Renshaw Bldg., Pittsburgh. 1918. Pp. 23. Price, $0.50 *postpaid.*

RAPID METHOD FOR FRENCH VERBS. By Roch de Massabielle (V. Raskin). Crocker & Co., San Francisco. 1918. Pp. 104. Price, $1.00 *net.*

LUIS. Roman. Par Pierre Lhande. Quatrième édition. Plon-Nourrit & Cie., Paris. 1918. Pp. 290.

AU PRIX DU SANG. Par Pierre Lhande. Cinquième édition. Gabriel Beauchesne, Paris. 1918. Pp. xvi—137. Prix, 1 *fr.* 80 (avec majoration de 20%).

ST. BONAVENTURE'S SEMINARY YEAR BOOK. 1918. Edited by the Duns Scotus Theological Society. Vol. II. Erie Number. Published by Students of St. Bonaventure's Seminary, Allegany, N. Y. (P. O. Address, St. Bonaventure, N. Y.). Pp. 192. Price, $1.00.

CHEER. A Bit of Lighter Reading. (*Soldiers' and Sailors' Series*, No. 5.) Central Bureau of the G. R. C. Central Society, St. Louis. June, 1918. Pp. 32.

A FIRST SPANISH READER. With Questions and Vocabulary. By Erwin W. Roessler, Ph.D., Chairman of the Modern Language Department, High School of Commerce, New York; and Alfred Remy, A.M., High School of Commerce, New York. Pen drawings by Clarence Rowe. American Book Co., New York, Cincinnati, Chicago. 1916. Pp. 247.

LEGISNE TORAM? Grammatica Practica Linguae Hebraicae, Seminariis Scholisque Publicis accommodata, auctore D. B. Ubach, O.S.B., in Collegio Internationali S. Anselmi de Urbe Professore. Vol. I: Phonologiam et Morphologiam complectens. Sumptibus Monasterii B. M. V. Montisserrati. 1918. Pp. xii—212. Pret., 5 Lib. apud auctorem, Collegio di S. Anselmo, Roma.

BUSINESS ENGLISH. Its Principles and Practice. By George Burton Hotchkiss, M.A., Professor of Business English in New York University, School of Commerce, Accounts and Finance, and Celia Anne Drew, Ph.B., Instructor in English in Julia Richman High School, City of New York. American Book Co., New York, Cincinnati, Chicago. 1916. Pp. viii—376.

A NOTEBOOK FOR FIRST-YEAR LATIN VOCABULARY. By Stephen A. Hurlbut, M.A., Latin Master in the Clark School, New York; and Barclay W. Bradley, Ph.D., Instructor in Latin, College of City of New York. American Book Co., New York, Cincinnati and Chicago. 1917. Pp. 96.

EAR TRAINING. An Elementary Course. By Arthur J. Abbott, Director of Music, Public Schools, Buffalo, N. Y. American Book Co., New York, Cincinnati, Chicago. Pp. 60.

HANDBOOK FOR FIRST-YEAR LATIN VOCABULARY. By Stephen A. Hurlbut, M.A., Latin Master in the Clark School, New York; and Barclay W. Bradley, Ph.D., Instructor in Latin, College of City of New York. American Book Co., New York, Cincinnati, Chicago. 1917. Pp. 45.

THE ANTI-PROHIBITION MANUAL. A Summary of Facts and Figures dealing with Prohibition. National Association of Distillers and Wholesale Dealers, 301 United Bank Bldg., Cincinnati. 1918. Pp. 136.

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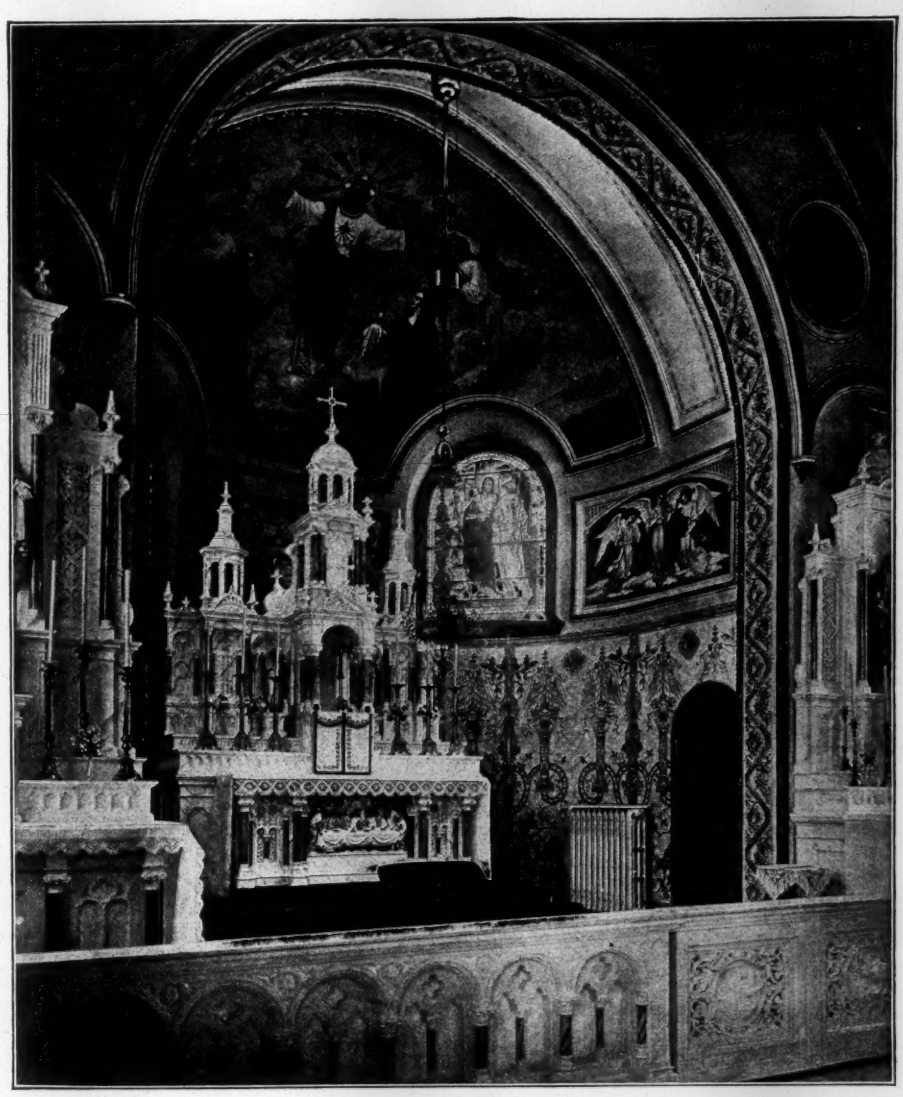

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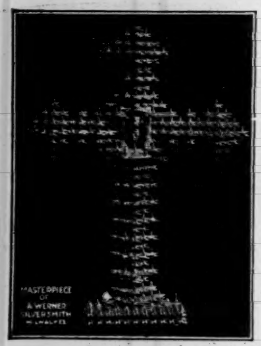

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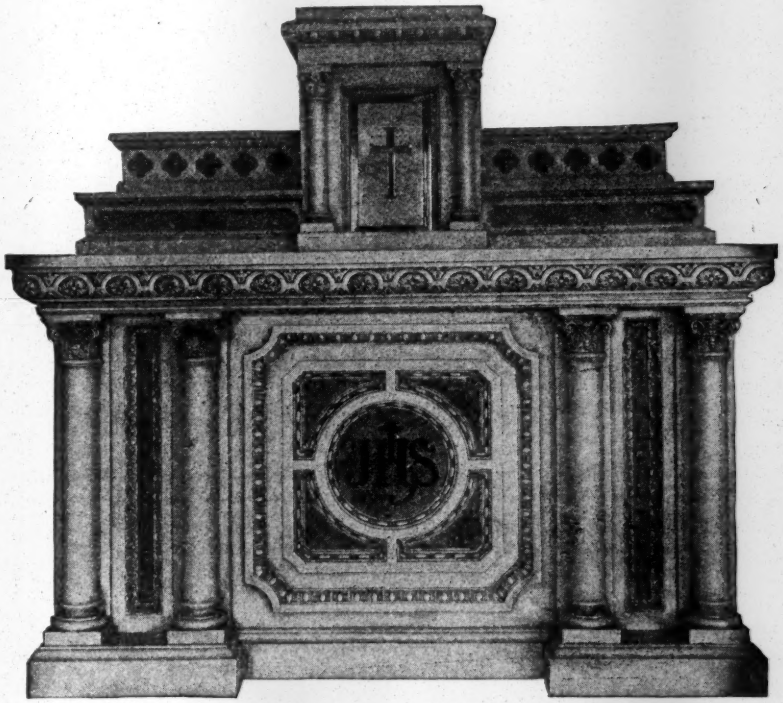

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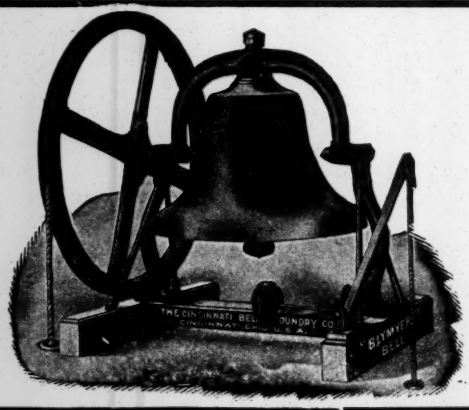

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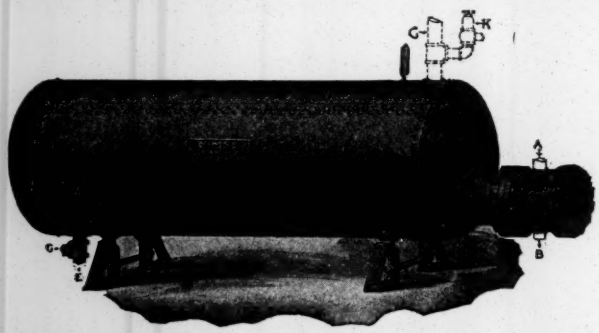

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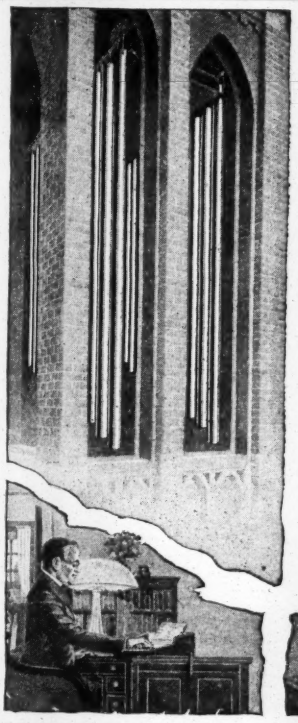

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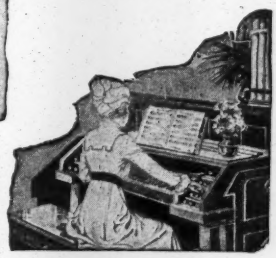

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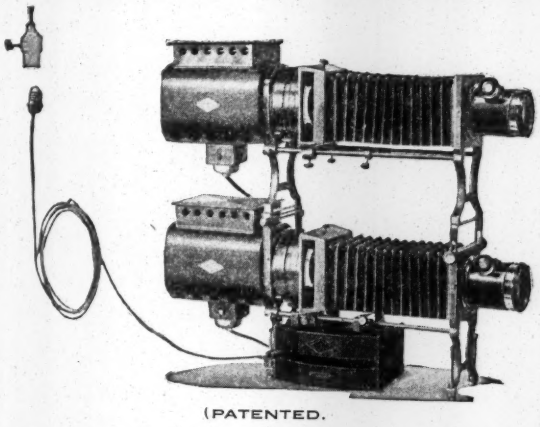

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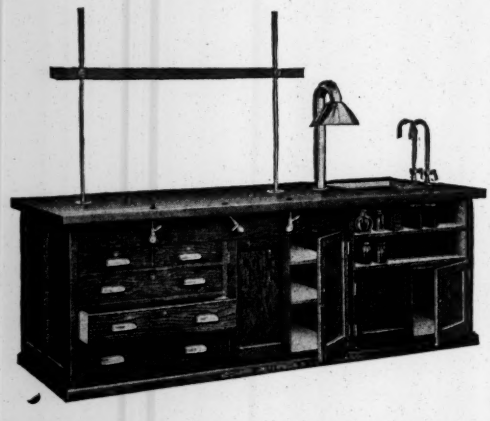

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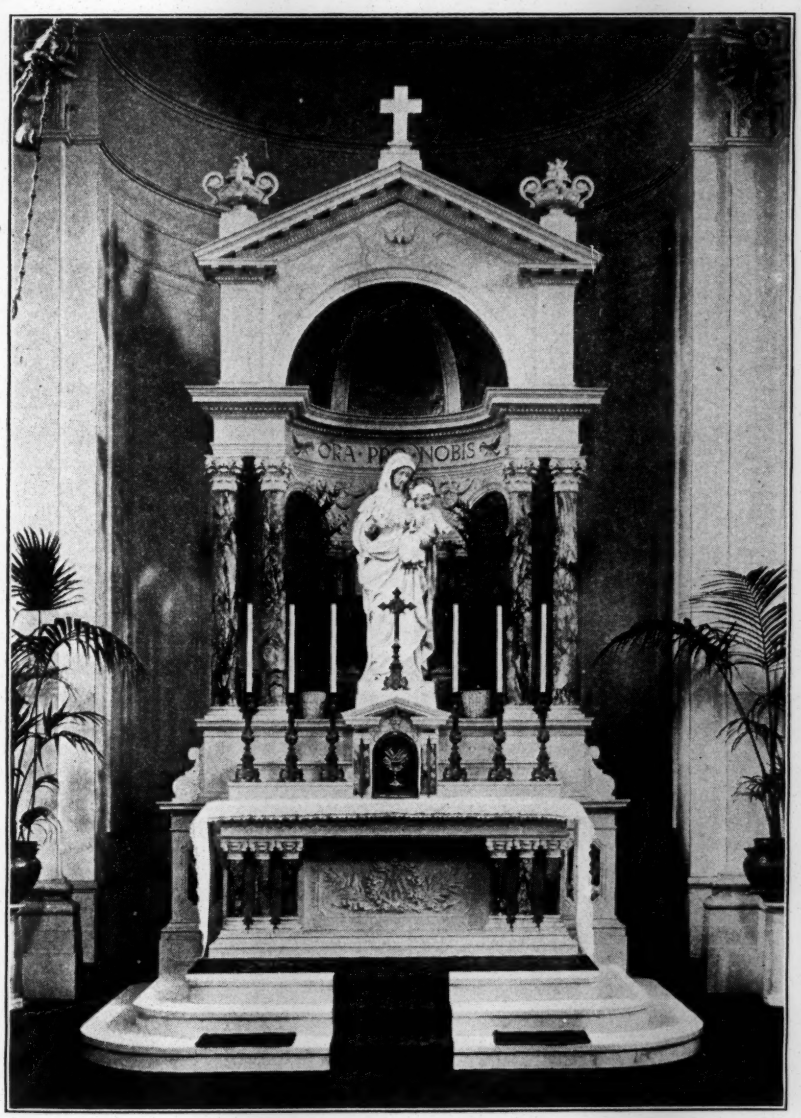

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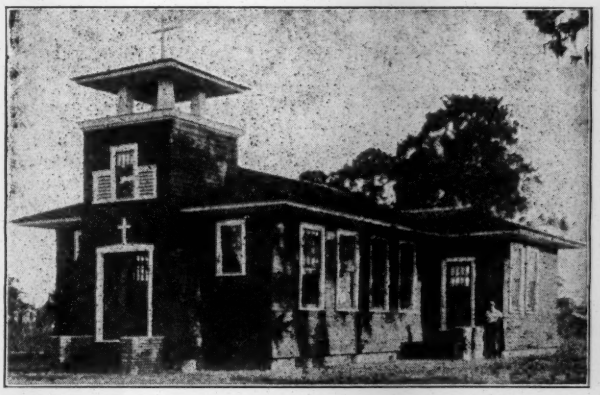

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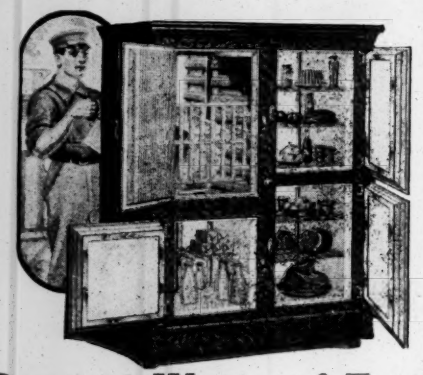

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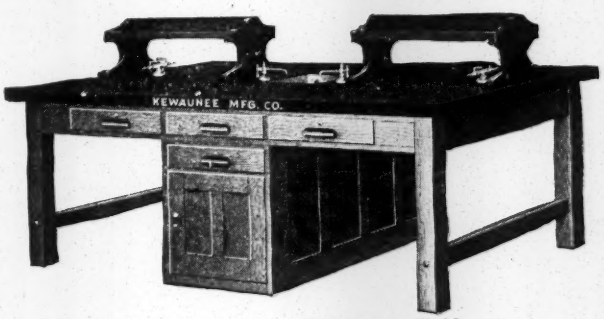

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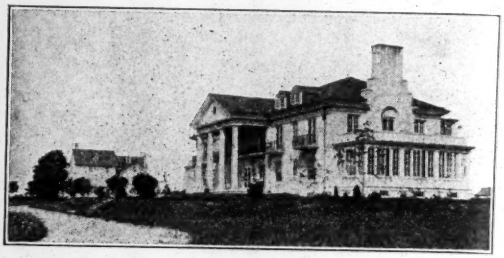

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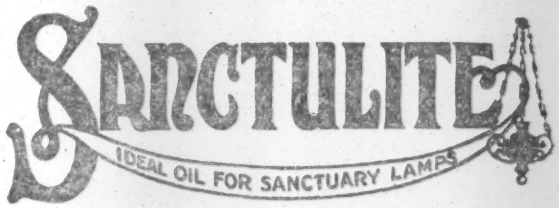

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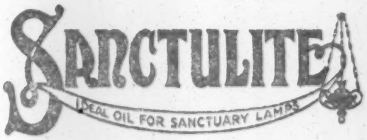

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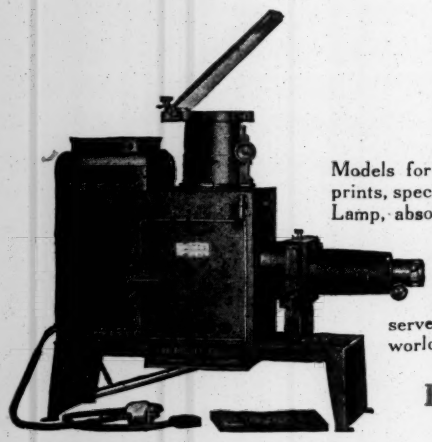

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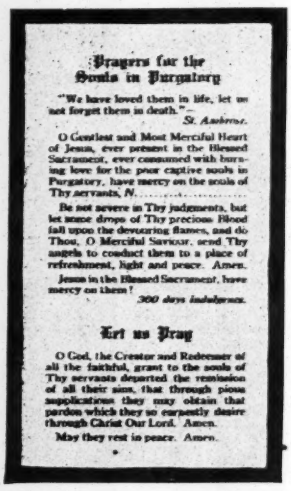
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This stationary taper to which you have been accustomed has always relied on a chemical change in the French rape seed oil, and since this oil can no longer be imported the 8-day taper has to rely on the cheaper residues of coal oil thickened by animal oil to prevent it from exploding. But even if vegetable oil were used for this thickening the process could not make this coal oil rubrical.

There is no oil sold in the U. S. to-day for use with the 8-day taper under the plea that it is rubrical or strictly vegetable.

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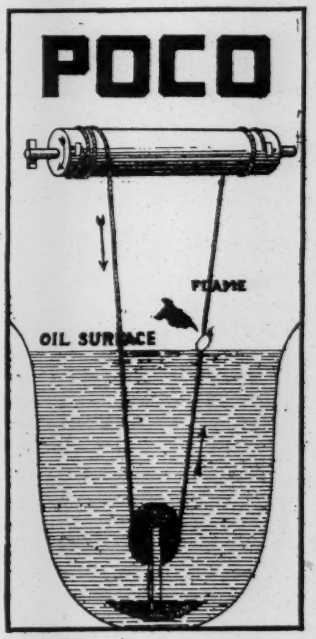

U S. Patent June 18, 1918
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Uses an asbestos wick suspended from above the flame. A spring mechanism which runs 9 days, lifts the used part of the wick out of the flame at such a speed as is needed for the style of purely vegetable (and therefore rubrical) oil as has been adopted. During this time there is no chance of the light going out except by accident.

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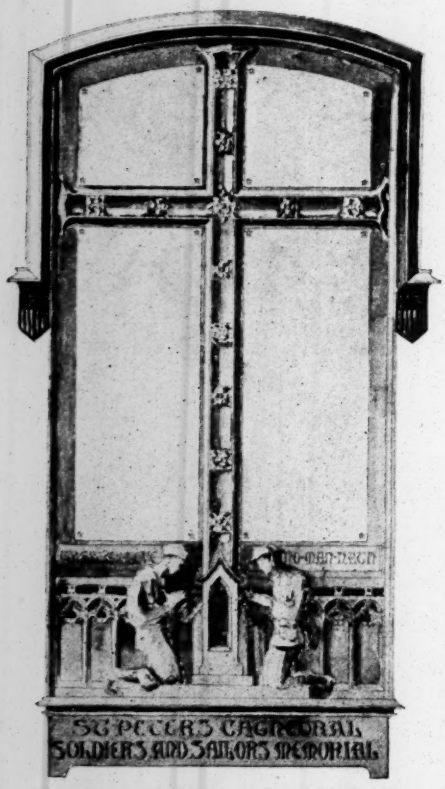

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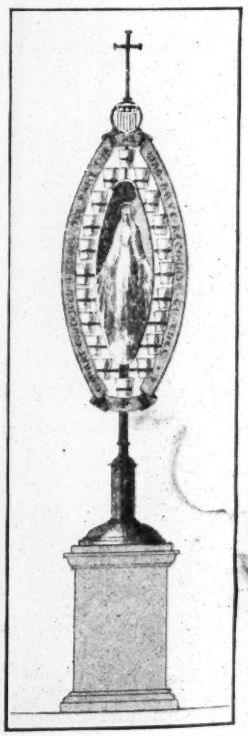

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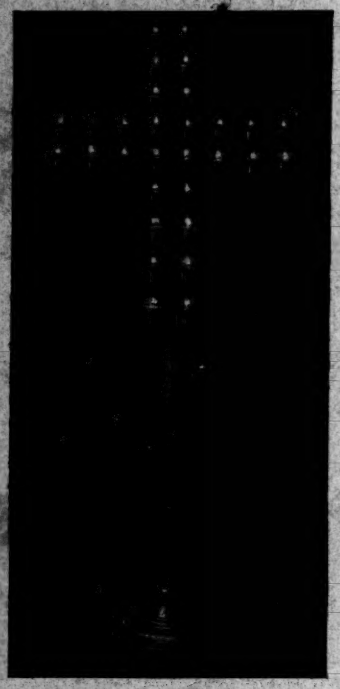

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